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"There will be no sacred cows in the pasture."

Cooperative Program study objective: strengthen it

NASHVILLE, Tenn. (BP)—A special committee met recently in Nashville to begin the first exhaustive study of the Cooperative Program since it was born in 1925.

Executive Committee Executive Secretary Harold C. Bennett calls the 21-member SBC Cooperative Program Study Committee "one of the most important committees in Southern Baptist life if we are going to reach the world for Christ."

Executive Committee Chairman Howard Cobble named the committee members which include eight pastors, five SBC agency executives, three state executive secretaries, four laypersons and a state Baptist newspaper editor.

The Cooperative Program is the primary method of financing state Baptist conventions and agencies and institutions of the Southern Baptist

Convention. Today, 35,500 SBC churches contribute voluntarily an amount that averages approximately 8.8 percent of their offering plate income.

The study committee's purpose is "to discover ways to strengthen financial support for the Cooperative Program and all Southern Baptist causes through stewardship education and involvement."

Among six objectives determined at the Nashville meeting is to determine and recommend any changes needed in the basic structure of the Cooperative Program.

"There will be no sacred cows in the pasture," said committee member R. Keith Parks, president of the Foreign Mission Board.

Other specific objectives are to determine the effect of special missions offerings and fund-raising campaigns

on the Cooperative Program; to determine how decision makers perceive the relationship between special offerings and the Cooperative Program and how their perceptions affect giving; to identify a plan of action to strengthen understanding and support of the Cooperative Program; and to recommend a plan of action to increase giving to the local church and through the church to the Southern Baptist Convention cooperative ministries.

James Pleitz, committee chairman and pastor of Park Cities Baptist Church in Dallas, said the study will be wide open with "no holds barred."

He predicted it may be a year or longer before the committee report is ready. It next meets in September. Pleitz asks prayer for the committee and wants to receive suggestions for committee action. "We're anxious to hear from people in the churches," he said.

His address: Park Cities Baptist Church, 3933 Northwest Parkway, Dallas, Texas 75225.

"This committee is extremely important," Parks emphasized. "It's a crucial item that we're dealing with. It appears to me we need to get a fresh appreciation and understanding of our cooperative effort."

"If we can get out of this committee a direction that will rally us around a common cause and renew the excitement of the total effort we're doing as Baptists, the committee is tremendously significant."

"The Cooperative Program is more than a financial plan," Parks said. "It is an attitude, a concept, a commitment to being part of the whole and getting excited about the total ministry of Southern Baptists."

Reginald McDonough, associate (Continued on page 2)

Fairley will direct new Parchman Prison ministry

By Tim Nicholas
Ovis Fairley of Worland, Wyo., has been named director of the Parchman Prison Ministry.



Fairley, pastor of First Southern Baptist Church since 1976, will begin in July directing the innovative ministry of the Sunflower Baptist Association. The ministry has no official connection with the chaplain's office at the prison, but Fairley is expected to have ministerial privileges at Parchman.

Fairley's responsibilities revolve around service as a minister to the staff members of Parchman Prison

and their families. Employees number around 1,000.

Said Sunflower Director of Missions, Granville Watson, "It will not be a traditional church or mission church type ministry. He (Fairley) will be a facilitator for involvement in local area churches."

Watson said Fairley will be involving staffers and their families in Bible studies, age group activities, and auxiliary programs which are a part of Baptist church life.

Fairley's second responsibility will be in providing a ministry to the inmates' families across the state, such as in referral of needs to local churches. And Fairley's third area of responsibility will be in providing a resource for the churches and associa-

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Mississippi Choctaw becomes mission pastor

Arthur Ben of Mississippi has moved to Chicago to become pastor of an American Indian mission that he helped organize.

Ben, former pastor of Pine Bluff Baptist Church and Bethany Baptist Church in the New Choctaw Baptist Association, traveled to Chicago with his wife, Mary, and six others last fall to lead in Bible school and preaching services. As many as 68 were in attendance.

They left a small organized Sunday School which still meets at the American Indian Center. Then, in November, Ben returned to lead revivals. The trip was underwritten by the New Choctaw Baptist Association.

Ben said estimates of the Indian population in Chicago range upward to 20,000. Mississippi Choctaws, of whom Ben is one, number 5,000.

A number of transplanted Missis-

issippi Choctaws form the nucleus of the mission in Chicago.

Russell Begaye, Home Mission Board consultant for American Indians, and James Godsoe, director of language missions for the Illinois Baptist State Association, helped bring the mission and pastor together. Begaye had asked Mississippi Missionary Dolton Haggan for help and Haggan, who works with the Choctaws, turned the original project over to local leaders including Ben.

The mission is sponsored by Northwest Baptist Church in Chicago, its fourth mission. The church reported its plans to be active in support including conducting survey of the area.

Mrs. Mary Ben said of their first trip to Chicago last October, that when she reads in Royal Service of missionaries saying, "Send us more help," now I understand what they mean.

Ben is looking for a permanent home for Mary and their three children.

NEW ORLEANS (BP)—George Edgar Abshire, 31, a first-year student in the associate of divinity program at



New Orleans Baptist Theological Seminary, was stabbed to death during a robbery near the seminary campus early June 13.

Abshire's death is the second time this year violent death has shocked the Southern Baptist Convention-related seminary. Earlier this year, Mrs. Ray Robbins, wife of a professor of New Testament, was beaten to death in her seminary apartment. That crime has yet to be solved.

According to seminary spokesmen, Abshire was working as one of the managers of a Bonanza-steakhouse about 10 minutes east of the seminary on a service road to Interstate 10.

Mrs. Abshire telephoned her husband about midnight to ask him to pick up some things at a grocery on his way home," said Don Stewart, executive vice president at the seminary. "When she awoke at 3 a.m., and realized he was not at home, she called Bonanza and received no answer."

Stewart said Mrs. Abshire was con-

cerned her husband may have had an accident, and called campus security, asking them to check with New Orleans police and local hospitals.

"When she had no success in locating her husband, she and a neighbor drove to the Bonanza about 6:30 a.m., and found Abshire's car locked on the parking lot. When it started, they suspected foul play and called police," Stewart added.

Police were dispatched to the restaurant, and upon entering the building, found Abshire's body lying just inside the backdoor. Officers said Abshire had been forced to open the safe and had been stabbed in the back. About \$4,000 was missing.

Abshire, a native of Indiana, moved to New Orleans in October 1980 to enter the associate (diploma) program in religious education, moving from Marietta, Ga., where he had been in the restaurant business for a number of years.

He is survived by his wife and five children, ages two and a half to 12.

Memorial services were held on the campus, and funeral and burial was in Marietta.

A memorial fund has been established to help the family. Contributions may be sent to Paul W. Stevens, vice president for student affairs, at New Orleans Seminary, 3939 Gentilly Blvd., New Orleans, La., 70126.

Faith and Message statement secured again by messengers

By Jim Newton

LOS ANGELES.—For the fourth consecutive year, the Southern Baptist Convention voted to reaffirm its 1963 Baptist Faith and Message Statement which declares that the Bible is "truth without any mixture of error."

In an apparently unanimous vote, more than 10,000 messengers to the convention stood to adopt a motion to reaffirm by Herschel H. Hobbs, retired pastor of First Baptist Church, Oklahoma City who was a chairman of the committee which recommended the statement in 1963.

The motion by Hobbs asked the 1981 convention to "reaffirm our historic position that the Holy Bible, which has truth without any mixture of error for

its matter, is our adequate rule of faith and practice."

It also reaffirmed "our belief in" the 1963 statement "including all 17 articles plus the preamble which protects the conscience of the individual and guards us from a creedal faith."

In presenting his motion, Hobbs quoted a verse from Second Timothy 3:16, explaining that the original Greek which says "all Scripture is inspired by God..." means that every single part of the whole is "God breathed."

"A God of truth does not breathe error," Hobbs declared.

Former SBC President Adrian Rogers, pastor of Bellevue Baptist Church, Memphis, Tenn., said he felt the action indicated "it is time to come

together," and asked that Hobbs' comments interpreting the action be recorded in the convention minutes as part of the official record.

Later in an interview, Hobbs said he hoped the motion would put to an end at last the feelings that the convention has to reaffirm its support of the Baptist Faith and Message Statement every year.

Hobbs said he did not know how many years the convention had reaffirmed the statement since its adoption in 1963, "but it seems like it's been nearly every year."

Resolutions reaffirming the 1963 statement were adopted by the convention in 1978, 1979 and 1980, according to copies of past resolutions com-

(Continued on page 2)



"I pledge allegiance..."

Not Maggie and Jiggs. Nor Jeff and Mutt. But the King and Queen of Vacation Bible School at D'Lo Church. Keyla Hamilton, 13, and Scott Booth were not elected by vote, but won the titles by inviting the most boys and girls to VBS. These two are among hundreds in Bible schools who have been repeating the pledges of allegiance to the U.S. flag and to the Christian flag in recent weeks. Invitations issued by D'Lo kids totaled 1,049. Bus transportation was provided. A pre-registration poster contest used in advertising paid off. (Winners are listed on page 6.) Last year's daily average of 57 present doubled to 104.6. Betty Magee, director, said, "We reached church children and also some to whom Bible School was very new. We finished as a Distinguished VBS." W. J. Henderson is D'Lo pastor.

Mims, Thorn to appear at Baptist Men's Rally



Mims



Thorn

Bill Thorn and Lambert Mims will headline the 1981 Baptist Men's Rally, Aug. 21 at the A. E. Wood Coliseum on the campus of Mississippi College, Clinton.

Thorn will entertain during a banquet which immediately precedes a special missions service there in the

coliseum which will feature Mims, mayor of Mobile, Ala.

Thorn is former pastor of churches in Lubbock, Tex., and Wichita, Kans., and entered full time speaking after four years as president of Dallas Baptist College.

Mims, a layman and past president of the Alabama Baptist Convention, is active in Brotherhood work in Alabama.

The banquet begins at 5:30 p.m. at the coliseum. Tickets at \$6 per person may be purchased by contacting the Mississippi Baptist Convention Board's Brotherhood Department which is sponsoring the rally. Write Box 530, Jackson, Miss., 39205, or phone 968-3936.

The evening service of the rally begins at 7 p.m. It is open to the public.

New experience for pulpit and man

By Theodore Freedman
Director, National Program Division
Anti-Defamation League of B'nai B'rith

If a Jew had ever appeared before this audience, nobody could remember. And if I had ever been this nervous about making a speech, I certainly couldn't remember when.

Even though I have appeared before many Christian church groups in my career and talked to all types of audiences, nothing really prepared me for this address before 3,000 people in the First Southern Baptist Church of Dell City, Oklahoma.

Even the very pulpit was daunting—a type I had never seen before. It was in the form of a cross. Secondly, I was speaking from a platform where spellbinders hold forth. And none more impressive than Bailey Smith, the head of the 14 million-strong Southern Baptist Convention, and my host for the occasion.

There was an air of unreality that made me ask myself: What was a Jew doing on this platform—in the heart of the Bible Belt before a fundamentalist Christian audience?

It went back to last September when Rev. Smith made his widely quoted remark that "God Almighty does not hear the prayers of a Jew." That led

to Rev. Smith's request to visit the Anti-Defamation League's headquarters in New York—and public and private apologies.

On that occasion, Rev. Smith expressed deep regret for any hurt he might have caused the Jewish community and he said if he had to do it over again—knowing how his remarks would be misinterpreted—he would not have made them.

At Passover, Rev. Smith celebrated a Seder at the home of Mark Briskman, head of ADL's Northwest Texas-Oklahoma regional office—and when he emerged, he told reporters he was prepared to die for his friendships with Jews.

Not only did Rev. Smith help repair the damage his unfortunate words had caused, but he has since stated that he stands for a united Jerusalem as well as an end to anti-Semitism.

On the people's level, various programs are being developed to impact to Southern Baptists an awareness of the Jewish experience in America, through such programs as joint seminars and distribution of ADL materials dealing with Jews and Judaism.

Of course, all this does not gainsay the fact that there are and will continue to be theological differences between us. But we have reaffirmed

(Continued on page 2)

SBC approves hunger disbursement agencies

Following are some short news items not included in last week's Baptist Record coverage of the Southern Baptist Convention meeting in Los Angeles.

The Committee on Baptist State Papers was dissolved by messengers according to its recommendation after seven years in existence. It was formed to promote circulation of the state papers.

Messengers deleted the Home Mission Board's program of pioneer missions. They designated the Historical Commission as the official repository for denominational archives.

The charter of Midwestern Seminary was changed to allow a wider representation of states on its trustee board.

Messengers approved Atlanta, Ga., as site for the June 8-12, 1986 SBC meeting. William Hull, pastor of First Baptist Church, Shreveport, La., will preach the New Orleans annual sermon in 1982. Russell Dilday, president of Southwestern Seminary is alternate, and William Reynolds, music professor at Southwestern, will lead the music.

A world hunger decision names the Home Mission Board and Foreign

Mission Board as receiving and distributing agencies for Southern Baptist funds contributed for home and foreign hunger relief. The recommendation also calls for the Convention's Christian Life Commission to inform Southern Baptists about the moral issue of hunger.

Messengers adopted a 1979-82 Bold Mission Thrust report from the Executive Committee, which noted that the Convention's effort to reach every person on earth with the gospel by the year 2000 is on track. Increases in baptisms, Sunday School enrollment, new churches, mission volunteers, and mission giving were all reported as rising.

The Convention approved on first reading the adoption of two constitutional changes which must also be approved at the 1982 convention before being implemented.

The first would require that at least one of the three convention officers—president, first vice president, second vice president, be a layperson.

The second constitutional change would change the quorum for agency boards from its current nine members to 50 percent of the members of the governing group.

Mississippians serve on boards and committees

Mississippians continue to contribute to Southern Baptist Convention activities through service on various boards, agencies and committees.

Serving on the convention's Credentials Committee this year were Bill Causey of Jackson and James Yates of Yazoo City.

Already at work on the Committee on Committees for nominations to next year's standing committees are Larry Black of Jackson and Robert Eustice of Biloxi.

They nominated, and messengers elected, Frank Gunn of Biloxi and W.

Baldwin Lloyd of Jackson to the Committee on Boards.

Mississippians elected to boards, commissions, and standing committees included Clark McMurray of Pascagoula to the Executive Committee; William W. Durr of Clinton to the Home Mission Board; Kent Wyatt of Cleveland to Southern Seminary; James Heflin of Greenville to Southwestern Seminary; Robert Shirley of Tupelo to Southeastern Seminary; Roy Raddin of Greenville to American Seminary Commission; and Russell Bush Jr., to the Denominational Calendar Committee.

New experience

(Continued from page 1)

respect—and new regard—for each other's viewpoints.

My appearance at Rev. Smith's church in Dell City was one tangible expression of this. As Rev. Smith welcomed the congregation and the First Southern Baptist choir performed, I wondered how I would be received. And, glancing at Bailey Smith on the platform, I could see a little apprehension on his face. No doubt, he was wondering what I would say.

Earlier that afternoon, sensing his nervousness, I asked him if he wanted to reconsider his invitation for me to speak at the church. No, he said. Then he hesitated. He asked if he could think about it. But within minutes, he called me back.

I invited you to speak and you're going to speak," he said.

Now, sitting in the first row at their regular Wednesday night service in the huge red brick church, I glanced at my prepared text and then gazed at the scene around me. The atmosphere of the congregation made me think of small synagogues, like those in Eastern Europe, filled with Lubavichers or other Hassidic Jews.

The worshippers were immersed in communicating with God and felt no self-consciousness in sharing their feelings with people around them. The spirit was marvelously informal and friendly. Infants sat on their mothers' laps; their cries were part of the normalcy of the shared experience.

The people were alive and natural—a far cry from the hushed, puritanical religious services one experiences in so many other houses of worship.

Now Rev. Smith was introducing me to the audience. I stood up and came to the platform. He referred to his trip to ADL headquarters in New York in December, and spoke of his friendship for us. When he called my name, there was warm applause.

As I spoke my nervousness evaporated fast. When I referred to our common scriptures, I could hear murmurs of "amen, amen." I knew already that my appearance would be a very positive experience.

I told the assemblage that we have been separated for too long and at times this has caused misunderstanding and tension.

Esau grew apart and became alienated one from the other; so too unfortunately, have we Jews and Southern Baptists," I said.

"And yet, like Jacob and Esau, we now meet with outstretched arms and greet each other with the word 'shalom'—peace. We are indeed brothers and sisters and we should be profoundly moved by the new possibilities and opportunities open to us at this time in establishing a more meaningful understanding between our two communities."

I said that we Jews were grateful for the positive role which Pastor Smith has played and would continue to play in furthering and deepening this relationship.

I made an analogy between the celebrations of Passover and Easter.

"Passover for us is the seminal holiday in the Jewish calendar," I said. "At that time we recall not only our own suffering in bondage but renew our commitment to the struggle for freedom and human dignity for Jews and gentiles throughout the world who live under the yoke of tyranny."

"We have suffered the cataclysmic Holocaust, but we also rejoice in the rebirth of the people and land of Israel. As Ezekiel, the prophet, did, we too looked into the valley of death and saw bones, dry bones in the ashes of Auschwitz—and we too asked 'will these bones live again?'"

"And we heard God's resounding voice speaking to us through the state of Israel saying 'yes, the Jewish people live and will live.' 'Am Yisroel Chai V'yichyeh.' This is what Passover means to us—going from slavery to freedom, suffering to joy and from death to resurrection."

"On Good Friday, you commemorated the death of Jesus and recalled the travails he underwent in his passion. But three days later, you celebrated Easter and proclaimed Christ is risen." You too affirm that darkness will be followed by light, night by day, suffering by joy, and death by resurrection.

"And just as Baptists view the link between Good Friday and Easter and death and resurrection as intrinsic to their faith, forming the backbone of their identity, so too do we Jews refuse to sever the link in our Jewish identities between the suffering of the Holocaust and the partial redemption of our people. The ashes and dry bones came to life as Ezekiel prophesied. The Jewish peoples live and the state of Israel lives."

I ended by wishing all a good holiday season and asking that God may "grant us the wisdom to learn from one another, the patience to share with one another our hurts and our joys and the courage to work together toward our common goal—shalom—peace."

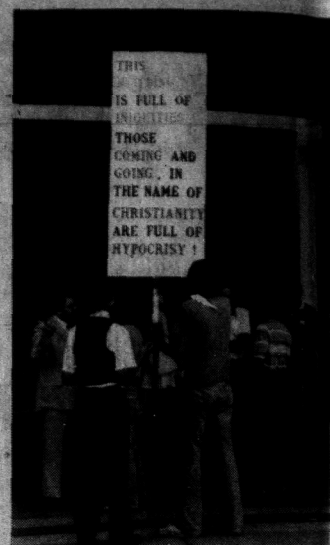
When I finished there was applause and members of the congregation came up to shake my hand. Then Rev. Smith delivered his sermon in which he preached the importance of people being adaptable to change. He cited the apostle Paul for his willingness to accept new circumstances.

Of course Rev. Smith never mentioned all that had happened since last September. He didn't have to. As we left the auditorium, and more people came up to shake my hand and wish me well, I felt a great sense of satisfaction.

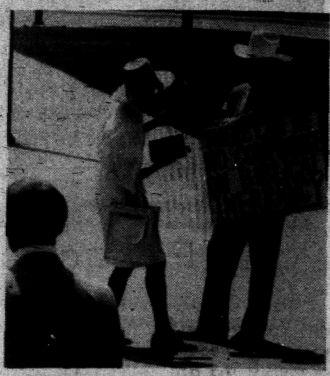
I felt that I had seen a new Bailey Smith, a different Bailey Smith from last year or even from the Bailey Smith prior to last December when he visited ADL.

Afterward, Pastor Smith, his family and I went to a local ice cream parlor where, without ceremony, Pastor Smith waited in line along with other patrons to order our sundaes and other desserts.

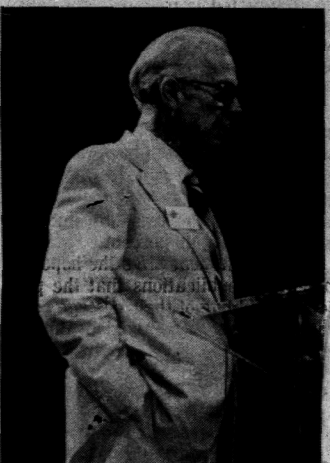
It was in keeping with the atmosphere between friends.



Sometimes there is more interest outside the convention hall than inside of it. These fellows in blue jeans and T-shirts were there all week with this sign reading: "This building is full of iniquities! Those coming and going, in the name of Christianity are full of hypocrisy!" Usually there were several around discussing the issue.



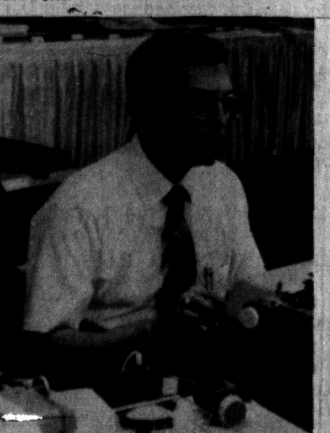
This man, identified as a messenger in Newsweek magazine, told the Baptist Record he was Mel Perry, pastor of Grace Bible Presbyterian Church, Madison, Tenn. He said the Los Angeles meeting was the fourth SBC he's picketed. The SBC, he said, is the largest fundamental group that "still believes the Bible like we (church) do." He said his picketing was to say "get those liberals out."



Owen Cooper, president of the Southern Baptist Convention, 1973-74, and a resident of Yazoo City, was introduced to the convention by another former SBC president for comments during proceedings. He said he was once introduced by another former president, Brooks Hayes, as a "ball of fire by day and a bag of wind by night." He then called on Baptists to proclaim good news and implement the Southern Baptist plan to share the gospel with the world by the year 2000.



Pictured are Hollis and Eunice Bryant of Jackson walking to a convention session. Hollis is on the staff of the Convention Board's Cooperative Missions Department.



J. B. Fowler, former pastor of First Baptist Church, McComb, works in the press room during his first SBC as a state paper. He was elected editor of the Baptist Record Advisory Committee.

SBC pictures



Delbert Weger (center) talks with his son Harrison, while his wife Nellie is interviewed by the Mississippi Agricultural and News Networks a radio network. The network wanted Mississippians' reactions to the SBC president's election. The elder Wegers live in Forest where Delbert is a deacon at Liberty Baptist Church. Harrison is pastor of Emmanuel Baptist Church, Greenville.



These are the James Gilberts and one of the reasons they are smiling is that James had just been given medical clearance to return to the mission field. The Gilberts are Mississippians who have been serving in Ecuador. On Dec. 23, James had four bypasses during open heart surgery. The high altitude in the Andes which would put too high a strain on his heart prevents their return to Ecuador. So the Gilberts, after consultation with the area director for Middle America, have requested transfer to Panama, where he would do church planting in Panama City. Their request will be presented to the Foreign Mission Board July 21 and they would return to the field Aug. 11. For the past months they have been living in the Broadmoor Baptist Church missionary residence in Jackson.

\$93 million budget passed without dissent

Recommendation 1: 1981-82 Southern Baptist Convention Cooperative Program Allocation Budget

The Executive Committee of the Southern Baptist Convention recommends that the Southern Baptist Convention adopt the 1981-82 Southern Baptist Convention Cooperative Program Allocation Budget as follows (1980-81 shown for comparison):

I. The total 1981-82 SBC Cooperative Program Allocation Budget summarized:

	1981-82	1980-81
Total Basic Operating Budget	\$83,400,000	\$74,500,000
Total Capital Needs	3,000,000	2,500,000
Bold Mission Thrust Challenge	6,599,400	13,000,000
TOTAL	\$93,000,000	\$90,000,000

II. The 1981-82 Cooperative Program Operating Budget:

SBC Operating*	\$ 992,500	\$ 815,000
SBC Building*	180,500	138,928
Foreign Mission Board	40,866,000	36,059,008
Home Mission Board	16,263,000	14,500,000
Annuity Board	378,000	350,000
Golden Gate Seminary	1,568,920	1,397,357
Midwestern Seminary	1,603,658	1,475,729
New Orleans Seminary	3,001,066	2,682,598
Southeastern Seminary	2,808,956	2,547,134
Southern Seminary	4,115,177	3,836,515
Southwestern Seminary	4,604,231	4,604,231
Seminaries Total	18,118,900	16,543,564
Southern Baptist Foundation*	197,800	180,425
American Seminary Commission*	177,700	164,325
Brotherhood Commission	702,000	650,000
Christian Life Commission*	494,200	452,500
Education Commission*	342,500	314,050
Historical Commission	280,900	260,000
Radio & Television Commission	3,677,400	3,400,000
Stewardship Commission*	315,000	286,200
Public Affairs Committee	337,800	286,000
Seminary Endowment**	75,000	100,000
TOTAL	\$83,400,000	\$74,500,000

*The 1980-81 budgets of these agencies have been adjusted to be comparable with their 1981-82 budgets which make the SBC Building Budget a part of the SBC Operating Budget.

**To match the endowment at Golden Gate Seminary in keeping with the agreement related to the Seminary Allocation and Distribution Formula.

III. The 1981-82 Cooperative Program Capital Needs Budget:

Midwestern Seminary (Library, administration building, and auditorium modification; multi-purpose building)	\$ 578,310
New Orleans Seminary (Student Center and cafeteria; renovation of Leavell Chapel)	1,500,000
Southern Seminary (Norton Hall renovation)	137,000
Southwestern Seminary (Resources & Research Center)	675,290
Radio and Television Commission (Production Studio)	110,000
TOTAL	\$3,000,600

IV. The 1981-82 Cooperative Program Bold Mission Thrust Challenge Budget:

Phase	Budget	% of Total
Phase 1		
Annuity Board	\$ 50,000	62.50%
Stewardship Commission	30,000	37.50
	\$ 80,000	100.00%
Phase 2		
Foreign Mission Board	\$3,259,700	50.00%
Home Mission Board	1,303,880	20.00
Radio and Television Commission	1,303,880	20.00
Seminaries	651,940	10.00
	\$6,519,400	100.00%

Funding for the above budgets, as money is received, will be in the following order: (1) Cooperative Program Operating Budget, (2) Capital Needs Budget, (3) Phase 1 of the Bold Mission Thrust Challenge Budget, and (4) Phase 2 of the Bold Mission Thrust Challenge Budget.

Prayer rooms may continue at conventions

By Orville Scott

LOS ANGELES (BP)—Coordinators of the first special prayer rooms to be set up at the Southern Baptist Convention say they were a vital tool in nurturing greater Christian harmony and unity at a crucial time in the denomination's history.

Hundreds of people used the prayer rooms at the Convention Center and the headquarters hotel, the Los Angeles Hilton, the workers say, and the rooms were a vital link in motivating and inspiring messengers to share the Christian message daily and in the "Happy Birthday Los Angeles" personal evangelism effort.

Jack Taylor of Fort Worth, Texas, who was first vice president of the SBC, implemented the prayer program, and believes it will become an integral part of future conventions.

"This will come nearer than anything I know to instilling the kind of Christian spirit we should have at the Southern Baptist Convention. When men work, then men work, but when men pray, God works," said Taylor, who heads a discipleship ministry called "Dimensions of Christian Living." Before that, Taylor was pastor of Castle Hills Baptist Church, San Antonio, for 17 years.

Taylor said he hopes to see "less political maneuvering and more powerful praying at the SBC."

The prayer effort began months ago with the selection of prayer coordinators for each of the 34 state conventions and three Baptist fellowships. A prayer chain has been underway for several months, and May 24 was prayer Sunday throughout the SBC.

Beginning the night before the Convention at the headquarters hotel, the prayer coordinators were on hand around the clock to welcome people who came to pray.

Baskets were provided in each room for people to leave names and requests for which they wished other messengers to join them in praying.

One coordinator said that just before the presidential election on Tuesday there was a group in the special room at the Convention Center, "praying that God's choice for president would be the messengers' choice."

Among the prayer requests left in the rooms were:

— "A waitress named Linda in the restaurant needs Jesus."

— "Willie and I shared Christ with this young man last night in front of our hotel, and he prayed and received Christ as Savior and Lord. Please pray that he will find a good Bible teaching church and become all God wants him to be," another request said.

— "God has been working in my heart and of these in Kodiak... revival and a spiritual awakening through the land," a third request reported.

Executive committee officers elected

LOS ANGELES.—Members of the Southern Baptist Convention's Executive Committee unanimously re-elected their 1980-81 officers to a second one-year term during an organizational meeting at the Los Angeles Hilton Hotel.

J. Howard Cobble, pastor of First Baptist Church, Avondale Estates, Ga., was re-elected chairman.

Vice chairman is John T. Dunaway, pastor of First Baptist Church, Corbin, Ky. Donald I. Gent, a layman from Evansville, Ind., was named secretary.

Harold C. Bennett of Nashville, Tenn., also was re-elected executive secretary-treasurer.

The next meeting of the Executive Committee will be Sept. 21-23 in Nashville.

Faith and Message

(Continued from page 1)

piled by the SBC resolutions committee. Officials of the SBC Historical Commission were not able to immediately say how many times since 1963 the convention has reaffirmed its doctrinal statement.

During discussion of Hobbs' motion, SBC President Bailey Smith of Del City, Okla., was asked by Larry Del of Missouri if he felt the Hobbs motion would rescind resolution 16 adopted by the SBC in 1980 in St. Louis, which urged SBC seminaries and agencies to employ only persons "who believe in the divine inspiration of the whole Bible, infallibility of the origin manuscripts, and that the Bible is truth without any mixture of error."

Smith said he saw no conflict between the Hobbs motion and the 1980 resolution, but Hobbs pointed out that a resolution is the expression of the viewpoint of the messengers to that particular annual session, and is not binding on succeeding conventions like a motion.

Hobbs said he hoped his motion would endorse and for all any felt need "to reaffirm every year what we've already stated."

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

The Southern Baptist Convention... Continued calm depends on prayer

Any consideration of the Southern Baptist Convention in Los Angeles must include the consideration of a number of issues that were faced during the session and how they were settled.

In the first place, of course, it must be stated again that the presence of the Lord pervaded the place, and the calm and even joyous atmosphere that was felt throughout was without a doubt the result of a great deal of fervent prayer. Can we maintain such an atmosphere and attitude through the coming year and on into the future? That depends on how much we are willing to make these future years such objects of prayer as this one was.

So human instrumentality was at work this year in the settling of many issues, but the hand of the Lord can be seen time and again in the settlement.

For instance, the Pastor's Conference that precedes the convention is a factor in the attitude of the convention. Tribute must be paid to Jim Henry, who was president of the Pastor's Conference this year, for helping to establish a good atmosphere.

Annual address

The annual president's address also helps to set the tone for the convention, and Bailey Smith worked hard at helping the convention get off to a good start with his address this year. It was obvious from the beginning that he was interested in maintaining a calm, deliberative, and conciliatory convention. As an example, he altered a portion of his president's address, evidently fearing that a section affirming his belief in the infallibility of the Bible would be misunderstood in the wake of a pre-convention tuckus over the use in a creedal fashion of Resolution 16 from last year. Resolution 16 generally called for the employment by SBC institutions of people who "believe in the divine inspiration of the whole Bible, infallibility of the original manuscripts, and that the Bible is truth without any error."

Without doubt, Smith believes this;

and without doubt also very few Southern Baptists would disagree with him on it. This was demonstrated by his re-election as president in the face of a formidable challenge. Southern Baptists do believe in an infallible Bible and want their employees to believe that way also. They do not, however, want to have a creed established at any point in Southern Baptist life, and this was amply demonstrated by a 40 per cent vote for a challenger in the election of president, an event almost without precedent when a one-term president is willing to be nominated for a second term.

Have a system

Southern Baptists have a system that will work if given a chance. This is our way of electing our trustees and the procedures of our trustee system. The Baptist Record has reason to believe that the system will work and is working.

Thus we had two men with great respect for each other in the race against each other for president—the youngest president in the history of the convention who had started out with problems but who had learned fast and who had built a great base of popular support, and the elder statesman who was known and highly respected all over the convention who never expected to win but who did want to help his supporters make a point. The point was made, and it was heard. There will be no creed.

The convention expressed itself honestly and accepted the result gracefully. McCall noted that the election was not really a struggle between two candidates but that the smaller vote was actually a protest of what was appearing to many to be a move toward creedalism. "In fact, I may be closer to Bailey Smith than I am to some of those people who voted for me," he declared at a press conference.

Smith said he did not believe that Southern Baptists have "sides." He declared, "It's not them and us. It's

only us." He said he felt that McCall got 40 per cent of the vote because he deserved it. "Abner, McCall is big league," he noted.

Smith's message concluded the morning session of the opening day. Shortly after noon Herschel Hobbs, chairman of the committee that put together the 1963 statement of Baptist Faith and Message, moved that "in the light of the marvelous and challenging president's address we reaffirm our historic Baptist position that the Holy Bible, which has truth without any mixture of error for its matter, is our adequate rule of faith and practice, and that we reaffirm our belief in 'the Baptist Faith and Message' adopted in 1963, including all 17 articles, plus the preamble which protects the conscience of the individual and guards us from a creedal faith." The motion passed without opposition.

Two efforts

Thus evidently there were two efforts by the two men early in the convention to steer around the controversy on Resolution 16 that had erupted shortly before the convention. The acceptance of these efforts by the convention set the stage for calm deliberations for the remainder of the week.

Another factor that helped to keep the convention on a deliberative course was the decision by the Executive Committee to withdraw its recommendation calling for the number of messengers to be based on the amount or percentage of giving by a church through the Cooperative Program. This recommendation likely would have failed, and its presence would have been divisive.

When the Committee on Boards made its nominations for trustee positions, the names of James Auchmuty of Alabama and Bettye Cothen of Tennessee had been placed back on the list for the Sunday School Board and Golden Gate Seminary respectively. Auchmuty had been deleted with the explanation by an Alabama representa-

tive on the committee that Auchmuty failed to supply an adequate statement of adherence to the Baptist Faith and Message statement as was required by Resolution 16. Auchmuty had announced an intention of challenging the report. Mrs. Cothen had been deleted with no explanation.

Following the report by the committee, Ken Chafin of Texas moved to amend the report by returning four other mid-termers to the list who had been bumped off previously. A show of hands and a standing vote had failed to be conclusive, and a ballot was required. The amendment passed by a vote of 3,571 to 3,069. It was close, but the convention had spoken; and the outcome was accepted.

Close vote

Another close vote came on another amendment to the same report. T. L. McSwain of Kentucky moved to amend it by substituting the name of Eldred M. Taylor of Kentucky for Robert Parker of Kentucky on the Southwestern Seminary Board. McSwain declared that Parker is not involved in SBC affairs and his church gave only 1.5 percent of its income to missions through the Cooperative Program. Taylor, he said, is deeply involved and pastor of a church giving 28 per cent through the Cooperative Program. Again the vote was by ballot and was fairly close—4,075 to 3,448; but McSwain's amendment prevailed. Again the convention took the vote in stride. Following the two amendments, the revised report of the committee was approved overwhelmingly.

Southern Baptists had almost chosen sides before the convention. From all accounts, we went home from the convention all on the same team. We had tried to stand apart and glare at each other, and we found that we could not. We remembered that we must not.

Now we have found that we can pray together, and we have found that we can listen to each other. And we have found that when we do, we move forward together.

Fourth of July... Is patriotism on the wane?

There was a time when the Fourth of July meant picnics, parades, and the time when watermelon eating could become serious. That was before air-conditioned houses and television.

Now we don't go in much for picnics because it's too hot to get out of the house, and what's showing on television might be more interesting than parades and political rallies.

Does that mean we have lost our patriotism? That is a difficult question to answer. We have become more blasé about everything. Perhaps we are still patriotic but just don't get as excited

about it anymore. For the last two decades, however, would make one wonder if patriotism is on the wane in our nation.

In the United States we are free. We are free to not be excited about our country if we don't want to be. But excited or not, we need to be appreciative. Whatever our country is, it is what we have made it. We either control it or we allow others to control it in our behalf.

Democracies have problems. We find this exemplified particularly in the monthly business meeting in our

church. When everyone has the privilege of speaking and voting, there are few instances of a consensus. In the country and in the church, there seems always to be someone who is completely willing to step into the picture when there is no consensus and assume control.

But the Fourth of July means freedom. That is the very essence of the holiday. We have freedom; and if we don't like things the way they are, we can change them anytime we can get enough people together of like mind. This condition is to be cherished, and it

is one which we need to be thankful for. June 28, the Sunday before the Fourth of July, is Christian Citizenship Sunday. This is sponsored by the Mississippi Baptist Christian Action Commission. Christian Citizenship Sunday will provide us a proper opportunity to thank our Maker for the fact that there is still a free country on this earth.

Then let's take advantage of the religious freedom that is ours and make those around us aware that true freedom has its basis in a relationship with the Lord.

Guest opinion... Musings of a Vacation Bible School director

By Anne Sullivan
I remember a Tuesday last year when my pastor called to ask me to pray about being VBS Director for my church. On Wednesday night he preached on service and said if you're asked to serve in VBS and you want to please the Lord, just say yes. My husband

punched me and whispered, "Did you hear that?" I said, "Yes," to both.

I remember going to the wrong church for the Associational VBS Clinic and almost being in a family life seminar without knowing why. The lady with me had been taken to the wrong room before but never to the wrong church.

I remember meetings and plans and enlisting workers and much prayer and preparation—all dedicated to the glory of God.

I remember the Preparation Day Parade led by a motorcycle policeman, followed by a fire truck full of kids and my getting to ride in a borrowed red convertible with a real live clown, Zonka.

I remember a call from a sweet lady asking if there was anything a 70-year-old woman could do in VBS. I told her if she wanted to serve Jesus, there was a place for her. She was a real asset to the 3-year-old Department.

I remember meeting a new Christian in the hall the night she came for Baptism and asked would she like to work in VBS. She had a new baby two weeks old. She didn't have to think or pray about it. She said, "Yes, I would." When I asked what age group, she said, "Anywhere you need me." I remember thinking that's the spirit some of us "older" Christians need.

I remember one of my department directors gave birth to a new baby on Preparation Day. No need to panic. One of our fine, young, Christian men stepped into her place on Sunday Night

before VBS began and did a fantastic job as director of younger children with 23 enrolled.

I remember meeting a department director in the hall who was super-excited to have 20 children in her department. Perhaps she had "underplanned" a little but was so joyful that more had come to hear about Jesus.

I remember a little seven-year-old boy coming up to me on Tuesday morning to say, "Guess what I did last night?" When I asked what he did he said so proudly, "I read my Bible before I went to bed." Perhaps it was his first time to do that. (On Thursday, he made a profession of faith.)

I remember our pastor giving a clue to a mystery puzzle each day and then seeing him in the yard bending over for a child to whisper a guess in each ear.

I remember going over the budget a little on expenses but knowing in my heart that my church would mortgage the building tomorrow to see one soul saved.

I remember the three-year-olds squeezing fresh orange juice and being amazed that stuff came out of anything but cans.

I remember a Fishers-of-Men contest to encourage children to bring their friends. I was a little embarrassed but greatly honored to present the awards to two who tied for first place, both my own children.

I remember giving my workers a descending dove lapel pin at our commencement service and saying the represents the Holy Spirit descending

on Jesus at His baptism saying, "This is my Beloved Son, in whom I am well pleased"; and tonight God is surely looking down and saying, "these are my beloved servants in whom I am well pleased."

I remember an evangelistic service where our pastor very simply and beautifully explained the new birth. I had the great joy of helping to counsel many of the 19 who came to know Jesus as their personal Lord and Savior.

I remember later hearing an eight-year-old little red-haired girl call her grandpa on the phone to say, "Guess what happened to me this morning?" Then she said, "I got saved." After a while she said, "I feel so much better, why I feel like a new person." And she was.

Then I remembered that what VBS is all about—planning, working, serving, all to the glory of God that someone might be saved. Oh what joy to be abundantly blessed to see 19 make professions of faith.

I must remember to thank my church for placing their faith in me by giving me this place of service.

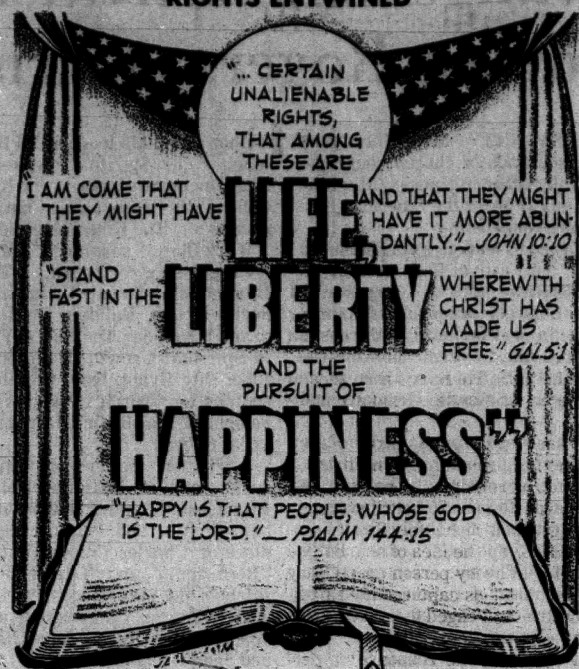
Now may I challenge my fellow Baptists of Mississippi, when the VBS director appeals for workers, just say Yes to the great joy that awaits.

Anne Sullivan is a member of West Laurel Baptist Church, Laurel.

The most important things in life aren't things.

Sin causes the cup of joy to spring a leak.

RIGHTS ENTWINED



A woman named Fairy

Her mother named her Fairie, for a character in a poem she was reading. Somehow, later the spelling got changed to Fairy. As a teacher (28 years in elementary schools of Amite County and 60 years in the Sunday School of Mt. Vernon Baptist Church) she has waved her wand of influence over hundreds. At 88, she still teaches art lessons in her home.

Her paintings hang far and wide. An oil of Mississippi magnolias displayed over a living room couch in Managua, Nicaragua, was her gift to Stanley and Glenna Stamps when they left for the mission field 18 years ago. "Another of her paintings," wrote Stanley, "I have hanging on the wall of my bookstore office, is of Mt. Vernon Church, Amite County. When I was director of missions for Mississippi Association, Mrs. Fairy Lowrey was an active associational officer." For years, she has done a painting of Mt. Vernon for every pastor the church called, up to Ken Trapnell, the present one. She has painted many murals in churches, as well as scenes of schools and other local landmarks.

Her house is south of Liberty, toward Gillsburg and Louisiana. At the sign, "Gillsburg and Greensburg," you take the right. At the end of the pavement, take a left. Cross a little river and then the main fork of the Amite River (the bridge is old, but it's okay). Pass a big house and a trailer. The next big white house on the left, sheltered in a dense woodland of magnolias and oaks and pines, is Mrs. Lowrey's place.

Tragedy has followed this courageous woman. Her teacher-musician mother died when Fairy was 18 months old. Her father, an aunt, and her grandmother reared her. Mother herself of five children, she told me simply, "I lost them all." Three died at early ages. The fourth, Roma, lived to age 8. Fredell, born 12 years after Roma's death, was graduated from Mississippi College, and became a school teacher; she married Robert Carroll and moved to Pineville, La.; at 42 she died of cancer. Fredell left a legacy of five children. Mrs. Fairy's husband, also a teacher, died in 1952, the year their first grandchild was to be born. "He longed to see the baby," she remembered, "but he didn't live that long."

In late 1980, Mrs. Fairy broke her leg in a fall. When I visited her in May she was home, where she lives alone, and getting about with a walker. "This is the first day I've been free of arthritis

pain for weeks and weeks," she told me. Since she can't manage the walker and cook, too, a woman comes in to prepare her meals.

Though she was touched often by sorrow, her blue eyes continued to see the world as one of beauty. When the community of Gillsburg presented her in an art show last summer, her paintings included such titles as Duck Pond, Quail, Mountain Cabin, First Snowfall, Moonlight Bay, Pink Roses, Wild Turkeys.

It was her father, Jehu Wall's, fine penmanship, she recalls, taught him by a teacher who boarded with the family, that first stirred her interest in drawing. When she was four, a cousin saw her drawings and sent her a box of crayons. This box of colors grew into a lifetime of art enjoyment.

Even more than art she loves her grandchildren: Roma Lanette, David Eugene, Robert Lamar, Mary Lowrey, and Lisa Ione. Two of them are artists, one a musician, one studying to be youth director in a church. The youngest was graduated from high school this year and Mrs. Fairy was able to go to the ceremony.

In another way, too, the molding of lives, she has created beauty. "I was born to teach," she said. When she was 12 and a pupil in the one-room Wall School, Lamar Lowrey, 24, came there to teach. He was her teacher four years. He moved away, but later returned to teach at Wall again. Fairy married him in 1914, when she was 20. "I never saw anyone who could handle children like he could," she said. "He farmed in summer and taught school in winter. And he was an asset to the church." A graduate of Gillsburg High, she studied at Mississippi State and Mississippi Southern after she started teaching.

Every year she taught her school pupils a Bible verse beginning with every letter of the alphabet. "If I have a favorite verse, it's 'I am the way, the truth, and the life,'" she said. Every morning she would direct a brief prayer time with her pupils (this was before The Supreme Court Decision). One morning she was busy and skipped the prayer time. At recess, Joe broke his arm. Another little boy told him, "I know why! We didn't say our prayer this morning and ask God to take care of us today!"

As Mrs. Fairy said, "Nothing is worth attempting, if you don't put the Lord first in it."



Mrs. Fairy Lowrey with her painting, "Pink Roses."

Letters to the Editor

Linwood Centennial

Dear Editor:

Plans are underway for our centennial to be celebrated on Sunday, August 9.

An invitation is extended to everyone who has been associated in any way with Linwood Church, Neshoba County, to come and share in

this centennial program.

Memorabilia is being collected for a display. We need items of interest or pictures well marked for returning.

We need any historical knowledge that should be incorporated into the church history. Please send to Linwood church office; Rt. 5, Box 88, Union, Miss. 39365. Pastor Tommy Anderson.

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Resolutions—SBC, Los Angeles

Contents reflect messengers' thinking

**Resolution No. 1—
On Bold Mission Thrust**

WHEREAS, The Southern Baptist Convention is moving toward the early implementation of Bold Mission Thrust; and

WHEREAS, There are increases in baptisms, in Sunday School enrollment, and in the establishment of new churches and missions; and

WHEREAS, Bold Mission Thrust is alive with creativity, compassion, and consistency that can be attributed only to the working of the Holy Spirit; and

WHEREAS, The idea of sharing the Gospel with every person on earth by the year 2000 has captured the imagination and challenged the creativity of countless churches; and

WHEREAS, The response of persons to mission involvement is at an all-time high; and

WHEREAS, Increased giving to mission causes also indicates the support of our constituents; and

WHEREAS, It appears obvious that many Bold Mission Thrust goals can be fully realized;

Be it therefore RESOLVED, That we the messengers to the Southern Baptist Convention commend our seminaries, commissions, and boards for their unwavering commitment to the cooperative involvement toward the achievement of these goals; and

Be it further RESOLVED, That all Southern Baptists renew their commitment to the accomplishment of these goals through a continued spirit of cooperation in giving, education, evangelism, and missions.

**Resolution No. 2—
On Evangelism at the
Southern Baptist
Convention in New
Orleans**

WHEREAS, In 1980, the Southern Baptist Convention meeting in St. Louis reaffirmed the Bold Mission Thrust of the Southern Baptist Convention; and

WHEREAS, The Baptist Association of Greater New Orleans is committed to a bold effort to evangelize the unsaved people of New Orleans, and the Louisiana Baptist Convention is committed to be a joint partner in this effort;

Be it therefore RESOLVED, That the Southern Baptist Convention give its approval and endorsement to a bold evangelistic outreach effort during the Southern Baptist Convention meeting in New Orleans, Louisiana, June 1982; and

Be it further RESOLVED, That the appropriate agencies of the Southern Baptist Convention assist the Evangelism committee of the Baptist Association of Greater New Orleans in planning, developing, and carrying out this bold evangelistic effort; and

Be it further RESOLVED, That this bold evangelistic effort coincide with the 1982 Southern Baptist Convention with special emphasis on Sunday afternoon, June 13, 1982 and Wednesday afternoon, June 16, 1982.

**Resolution No. 3—
On Strengthening
Families**

WHEREAS, The family has been clearly defined in God's Word and accepted by the Jewish and Christian society of America for over two hundred years; and

WHEREAS, Traditional Judeo-Christian family values are being threatened; and

WHEREAS, American families need to have affirmation by the Christian community; and

WHEREAS, Our churches have increasing opportunities to minister to singles and single parent families; and

WHEREAS, The Southern Baptist Convention has voted to launch in 1982 a three-year emphasis on Strengthening Families;

Be it therefore RESOLVED, That we urge all Southern Baptist churches and families to engage in activities and instruction to further the Strengthening Families emphasis; and

Be it further RESOLVED, That we urge families to establish and maintain vital relationships with God and each other through prayer and the study of God's Word; and

Be it finally RESOLVED, That we express our determination to share the love, wholeness, and strength of the family of God with all the families of man.

**Resolution No. 4—
On Alcohol Awareness**

WHEREAS, Families bear the responsibility for rearing healthy and loving children, providing creative life styles free from stress and all drug dependencies; and

WHEREAS, The family is the main target of the alcohol beverage industry with massive home advertising campaigns; and

WHEREAS, Family life is under increasing stress due to the use of al-

cohol in the home, resulting in more divorces, battered women, child abuse, birth defects; and

WHEREAS, Over 561 alcohol related deaths occur each day; and

WHEREAS, There are an estimated ten million adult alcoholics in America and seven and a half million youth between the ages of fourteen and seventeen who have alcohol related problems; and

WHEREAS, Expectant mothers need to be aware of the dangers of consuming alcoholic beverages during pregnancy; and

WHEREAS, The economic burden of alcohol on business and industry in America is estimated at more than \$50 billion dollars annually due to absenteeism, accidents, and inferior workmanship; and

WHEREAS, A significant portion of the tax burden borne by the public is the result of increased costs of police and fire departments charged with maintaining the peace and safety of the community, and of judicial departments charged with maintaining justice in the community; and

WHEREAS, The many tons of grain used each year by the alcohol industry would feed millions; and

WHEREAS, A Christian should not sell or advocate the use of a product which brings economic loss, birth defects, mental illness, injury and death to hundreds of thousands;

Be it therefore RESOLVED, That we challenge families to consider what alcohol is doing to them, and to be aware of the uncritical way alcohol is accepted in society with little attention given to it as America's Number One Drug Problem; and

Be it further RESOLVED, That we educate the children in our churches to abstain from use of alcoholic beverages and the abuse of drugs; and

Be it further RESOLVED, That we challenge the alcohol beverage industry to accept responsibility for the hazards created by its product; and

Be it further RESOLVED, That Congress be urged to pass legislation prohibiting the advertising of alcoholic beverages in any form; and

Be it further RESOLVED, That Congress be urged to pass legislation to label all alcoholic beverages indicating the inherent dangers involved in the consumption of the products; and

Be it finally RESOLVED, That Southern Baptists renew their commitment to minister compassionately to those who have drinking problems and to relate to their families in redemptive ways.

**Resolution No. 5—
On Changing the National
Election Day**

WHEREAS, There is a strong movement in Congress that the National Election Day be changed from Tuesday to Sunday; and

WHEREAS, The enactment of a change in the Constitution of the United States requiring that national elections be held on Sunday would seriously affect Christian education in local churches and attendance at both morning and evening worship services, create difficulties for church members serving as election officials, and distract from the traditional observance of Sunday as a day of worship and rest;

Be it therefore RESOLVED, That the Southern Baptist Convention, in its 124th session meeting in Los Angeles, California, June 9-11, 1981, express its opposition to such a change in the Constitution of the United States; and

Be it further RESOLVED, That Southern Baptists be urged to contact their representatives in Congress and express their views regarding this matter of importance to the spiritual life of our nation.

**Resolution No. 6—
On Appreciation**

The Southern Baptist Convention in its 124th session meeting in Los Angeles, California, June 9-11, 1981, expresses grateful appreciation to the citizens of Los Angeles for the hospitality extended to the messengers of the Convention.

We acknowledge our debt of gratitude to the Southern Baptist General Convention of California, the Baptists of the Los Angeles area, and the local committees for many courtesies, accommodations, and services that have facilitated our Convention in this great western city.

We extend a special thanks to the press, radio, and television for their coverage of the sessions and other pertinent activities of the Convention.

We commend the officers of the Convention, President Bailey E. Smith and Vice Presidents Jack R. Taylor and C. Wade Freeman for their fair, knowledgeable and patient guidance.

We also express our appreciation to the Committee on Order of Business for arranging and conducting an open, informative, and stimulating program.

We offer our profound gratitude to all of these who have contributed so much to the spirit and effective operation of this, our 124th annual session.

**Resolution No. 7—
On Anti-Semitism**

WHEREAS, Christians are profoundly indebted to the ancient Hebrew nation because of its contribution to our faith; and

WHEREAS, Baptists and Jews share a common heritage of persecution and suffering for conscience sake; and

WHEREAS, Prejudice against any person on the basis of race, religion, or nationality is contrary to the spirit of Christ; and

WHEREAS, Periodic waves of anti-Semitism emerge in our nation; and

WHEREAS, Christians believe that God loves all the people of the world;

Be it therefore RESOLVED, That the messengers at the 1981 Southern Baptist Convention meeting in Los Angeles, June 9-11, 1981, commend our Southern Baptist Convention leaders as they seek sincere friendship and meaningful dialogue with our Jewish neighbors.

**Resolution No. 8—
On Pornography**

WHEREAS, Pornography destroys the moral fiber of man; and

WHEREAS, The promotion of pornography is in direct contradiction of biblical morality; and

WHEREAS, The moral decline of our country is indicated by the increased exploitation of children in pornography;

Be it therefore RESOLVED, That the messengers of the Southern Baptist Convention meeting in Los Angeles, June, 1981, encourage the Christian Life Commission to continue to develop and disseminate to Southern Baptists helpful materials designed to oppose pornography and remove it from our communities; and

Be it further RESOLVED, That support be given to legislation that would curtail the growth of this industry and support strict enforcement of existing laws against pornography.

**Resolution No. 9—
On the Mentally
Handicapped**

WHEREAS, Mentally handicapped persons make up approximately three (3) percent of the population of the United States; and

WHEREAS, Many of these persons, both adults and children, are being neglected in the ministering programs of many churches and communities; and

WHEREAS, Our denomination is providing material and suggested programs for ministry to the mentally handicapped; and

WHEREAS, These persons are precious and worthy of our love and concern;

Be it therefore RESOLVED, That we encourage our church members to become knowledgeable about and supportive of the mentally handicapped and their families in their church communities; and

Be it further RESOLVED, That we urge our churches to investigate opportunities for involvement in mental health services; and

Be it further RESOLVED, That we encourage participation in such activities for the mentally handicapped as the Special Olympics; and

Be it finally RESOLVED, That we pray for and support those who work for legislation that will enable the mentally handicapped to take their rightful place in American society.

**Resolution No. 10—
On Affirming Religious
Liberty and Separation of
Church and State**

WHEREAS, The United States Constitutional principle of religious liberty has given freedom of expression of the separation of the Church and state; and

WHEREAS, This precious principle is under constant attack by those who would serve sectarian purposes; and

WHEREAS, The growth of government poses a constant threat of intrusion upon this indispensable principle; and

WHEREAS, The Baptist Joint Committee on Public Affairs, the Christian Life Commission, and other agencies are deeply committed to the principles of religious liberty and separation of church and state; and

WHEREAS, These agencies have repeatedly given leadership and assistance to Southern Baptists involved in problems regarding religious liberty and the separation of church and state; and

WHEREAS, The need is evident for continued vigilance and determination to preserve religious liberty;

Be it therefore RESOLVED, That we express our gratitude to the Baptist Joint Committee on Public Affairs, the Christian Life Commission, and other agencies for their efforts on behalf of Southern Baptists and all concerned citizens; and

Be it further RESOLVED, That we affirm our belief that religion flourishes best without government's interference in its affairs.

Be it further RESOLVED, That we caution schools directly or indirectly connected with this Convention to give serious study to the high price which government usually exacts for its favors; and

Be it further RESOLVED, That we call on our people to support the institutions which serve our religious objectives; and

Be it further RESOLVED, That we deplore and reject the arrogation of the right of any group to define and pronounce for all people what is the Christian faith, and to seek through political means to impose this faith upon the American people under a government which is mandated to safeguard God and respect the people of all religions and no religion.

Be it further RESOLVED, That we voice our earnest protest against tax proposals which would finance educational and other activities of churches or religious groups; and

Be it finally RESOLVED, That we express our thanks to God for courts, which uphold the First Amendment against the enormous pressures of our time.

**Resolution No. 11—
On Christian
Citizenship**

WHEREAS, God has given us a unique political system; and

WHEREAS, Political dialogue is a process by which we identify issues important to the affairs of our nation; and

WHEREAS, The Bible urges individual Christian involvement in the political process; and

WHEREAS, There is a new openness and awareness of Christian responsibility to influence the direction and character of our nation;

Be it therefore RESOLVED, That Southern Baptists reaffirm our historic commitment to Christian citizenship; and

Be it finally RESOLVED, That Southern Baptists evaluate, discuss, and be meaningfully involved in shaping the destiny of our great nation through the proper political channels to the glory of God and the furtherance of freedom for people of every race and creed.

**Resolution No. 12—
On Secular Humanism**

WHEREAS, The Supreme Court of the United States has included secular humanism in a list of non-theistic religions; and

WHEREAS, There is concern that the philosophy of secular humanism is playing an increasingly important role in society; and

WHEREAS, There is a tendency for secular humanism to fill the ethical vacuum being created by the withdrawal from theistic teaching in the public educational systems; and

WHEREAS, Most of our Baptist people are unaware of the nature of the philosophy of secular humanism, its values, and its proponents;

Be it therefore RESOLVED, That the Southern Baptist Convention, meeting in Los Angeles, June 9-11, 1981, encourages Baptists to become informed about and voice opposition to the tenets of secular humanism; and

Be it further RESOLVED, That we request the Christian Life Commission to prepare materials for distribution to our churches that explain the nature and inherent danger of secular humanism; and

Be it finally RESOLVED, That this Convention reasserts its long-held position that God rather than man is the measure of value in the universe and encourages all Baptists to bear witness to the Good News which feeds the human spirit and ministers to human needs.

**Resolution No. 13—
On the Role of Women**

We reaffirm Resolution No. 21, On Women made by the Southern Baptist Convention meeting in St. Louis, June 12, 1980:

WHEREAS, Through responsibilities in the family and in multiplied avenues of service, women have made immeasurable contributions to the home, society, and the Kingdom of God; and

WHEREAS, Many women today are answering God's call for service within the home, in the church, and in the work-a-day world; and

WHEREAS, Contemporary pressures are forcing men and women to make difficult decisions regarding priorities and responsibilities.

Therefore be it Resolved, That we express gratitude to God for the contribution made by women in all avenues of service, and we call on Christian women to follow the pattern of Jesus and the teaching of the Scripture in determining priorities and responsibilities; and

Be it further Resolved, That we encourage all persons to be sensitive to the contemporary pressures facing women; and

Be it further Resolved, That for women who need or want to work outside the home we urge employers to seek fairness for women in compensation, advancement, and opportunities

for improvement.

Be it finally Resolved, That this Convention, reaffirming the biblical role which stresses the equal worth but not always the sameness of function of women, does not endorse the Equal Rights Amendment.

**Resolution No. 14—
On Peace and National
Society**

WHEREAS, The Bible gives a clear mandate for Christians to be peacemakers in a world where hostility and war are present realities; and

WHEREAS, We acknowledge the timely reassessment of our nation's security needs and appreciate the renewed commitment to a strong national defense;

Be it therefore RESOLVED, That we express our longing for world peace; and

Be it further RESOLVED, That we affirm the pursuit of negotiations with other nations for the consideration of appropriate mutual agreements on arms control, while recognizing the necessity of defense preparedness that will serve as a deterrent to war; and

Be it finally RESOLVED, That we work actively to encourage peace in the world by teaching and praying in our homes and churches, and that we be reminded of the importance of our witness to the world in proclaiming the hope we all have in Christ, the Prince of Peace.

**Resolution No. 15—
On the American Bible
Society**

WHEREAS, The Southern Baptist Convention, through Bold Mission Thrust, earnestly seeks to share God's Word with every man, woman, boy, and girl everywhere; and

WHEREAS, The American Bible Society has had for 165 years as its only purpose, the translation, publication and distribution of Scripture without doctrinal note or comment and without profit; and

WHEREAS, The world's pressing need for Scriptures continues to increase daily and the cost of providing those Scriptures mounts steadily; and

WHEREAS, The American Bible Society and the Southern Baptist Convention have worked in friendly cooperation;

Be it therefore RESOLVED, That the messengers of this Convention, meeting in Los Angeles, California, June 9-11, 1981, urge all churches, local associations, state conventions and Convention agencies to support the American Bible Society as a part of their commitment to Bold Mission Thrust.

**Resolution No. 16—
On Television Morality**

WHEREAS, Television is a valuable resource available to citizens of our land; and

WHEREAS, Television provides some programming that is morally and intellectually helpful; and

WHEREAS, There is a proliferation of profanity, violence, sex, alcohol, drug abuse, and marital infidelity that portrays an unacceptable life-style; and

(Continued on page 6)

WHEREAS, Much leisure time of adults, youth, and children is spent watching television;

Be it therefore RESOLVED, That we urge the proper use of this medium by encouraging higher quality programming in commercial television and by supporting the efforts of our own Radio and Television Commission; and

Be it further RESOLVED, That we appeal to television viewers to be more selective in their viewing; and

Be it further RESOLVED, That we affirm the strong stand taken by the Christian Life Commission concerning television morality; and

Be it further RESOLVED, That Southern Baptists vigorously oppose any attempt to remove the public interest standard as the basis for television regulation and communicate such opposition to the Federal Communications Commission and Congress; and

Be it finally RESOLVED, That the Southern Baptist Convention, meeting in Los Angeles, June 9-11, 1981, call on churches and individuals to share with networks, local stations, and sponsors concerns about the quality of programming.

**Resolution No. 17—
On Violence in the Cities**

WHEREAS, Violence is a part of the daily reality of urban Americans; and

WHEREAS, Our tendency is to rest easy with violence and to ignore its effect upon the families of our nation; and

WHEREAS, The Atlanta child murders are a tragic siren in the night of our national apostasy;

Be it therefore RESOLVED, That we pray for God's mercy upon the cities of America, for God's comfort to families stricken by violence, and for God's power upon the churches who minister in Christ's name, and that we as Southern Baptists recommit ourselves to fulfill our mission to bring an authentic Christian witness to the cities.

**Resolution No. 18—
On Family Planning**

We reaffirm Resolution No. 20—On Permissiveness and Family Planning made by the Southern Baptist Convention meeting in St. Louis, June 12, 1980:

WHEREAS, The Southern Baptist Convention in annual session in 1977 spoke clearly and forthrightly to the issue of permissiveness as follows:

WHEREAS, The permissiveness of the so-called new morality has permeated our society and has affected even our churches; and

WHEREAS, We believe that the rights of the family are being infringed upon when information, medication, and supplies are being furnished the unmarried minor-aged children without parental consent.

Therefore be it RESOLVED, That we call upon elected and employed government officials to work towards the return of parental or guardian control.



Tami Carollo, senior medical technology student, and Mrs. Betty Covington, program director, School of Medical Technology, are seated at the Hematrak machine which differentiates white blood cells.

**Medical technology program
receives 4-year accreditation**

The Committee on Allied Health Education and Accreditation (CAHEA) of the American Medical Association has recently awarded continuing accreditation to the Medical Technology program of the Mississippi Baptist Medical Center for a period of four years for 12 students annually.

This award of accreditation is made upon recommendation from the National Accrediting Agency for Clinical Laboratory Sciences (NAACLS), which is sponsored by the American Society of Clinical Pathologists and the American Society for Medical Technology.

The MBMC School of Medical Technology has been training Medical

Technologists for 35 years. It offers an academic and clinical course designed to develop medical technologists who are knowledgeable and competent in the practice of medical technology, mature, self-directed, intellectually curious and who continually strive for excellence.

The clinical program maintains affiliations with Mississippi College and Mississippi State University through which the student receives a baccalaureate degree upon completion of the year of clinical education.

MBMC is now the largest private general hospital in the state with a bed capacity of 600. One of its primary goals is that of teaching to provide qualified Christian professionals in the health care field.

Resolutions, Los Angeles

(Continued from page 5)

trol of minors in the matter of sexual information and devices, and we oppose any governmental agency withholding or threatening to withhold funds from public-funded agencies that require parental consent or parental knowledge before dispensing medication or devices, and

Be it further **RESOLVED**, That we oppose the distribution of birth control devices to minors except with parental or guardian consent.

Furthermore, be it **RESOLVED**, That we ask our churches to speak out against this permissiveness of the new morality and, under the leadership of pastors and parents, supplement and reinforce the sex education taught in the home in order to strengthen the biblical teachings of chastity before marriage and fidelity to marriage vows.

Be it further **RESOLVED**, That the Baptist Joint Committee and the Christian Life Commission be requested to communicate this action to Congress and the President.

When embracing opportunity, give it a big hug.

The easiest thing to find is fault.

Formula for failure: Try to please everybody.

If you have half an hour to spare, don't spend it with someone who hasn't.

Homecoming

Hickory Ridge Church, Florence, will have an old-fashioned dinner and singing Sunday, June 28, beginning at 12:30. Johnny Welborn, the Singing Policeman of the Jackson Police Dept., and the New Life Singers will be the featured guest singers. The pastor is Ron Roberts.

Corinth Baptist Church, Heidelberg (Jasper County) will have homecoming or old fashioned day, July 5. Guest speaker will be former pastor Steve Pouncy, Meridian. That afternoon the church will have dinner on the ground and an afternoon sing. Long dresses and overalls are welcome. Pastor is Edd Holloman.

Shuqualak Church will observe homecoming day Sunday, June 28. Dinner will be served on the grounds after Sunday School and morning worship. Wayne Sanders, the church's new pastor, will preach.

Palestine Church Rt. 1, Harrisville, will observe homecoming June 28. Sammie McDonald, associate pastor, will speak at the morning service. An afternoon singing will follow dinner on the grounds. All offerings of the day will go to the cemetery fund, according to H. C. Bailey, pastor.

Founders' Day

Coat Baptist Church, near Magee, will observe "Founders' Day"; celebration Sunday, July 5, in honor of the 70th anniversary of the church.

Carl Underhill, a former pastor, will bring the morning message at 11:00 A.M. A picnic lunch will be served on the church grounds at noon. The afternoon program will consist of reading the history of the church and singing.

Seminary dedicates catalog to Walters

The Executive Committee of the Mississippi Baptist Seminary, located in Jackson, Miss., dedicates the 1981-86 MBS Catalog to Jeff Walters as a "memorial to his faithful tenure as a trustee of the Mississippi Baptist Seminary from 1978 to 1981."

Funeral services for Mr. Walters were held in Ellisville Monday, June 15. The seminary, which Walters served, is a cooperative ministry of National and Southern Baptists with 1,000 students in 25 extension centers across Mississippi. Richard A. Brogan is the president.

Mt. Vernon gives awards banquet

Mt. Vernon Baptist Church, Newton, honored the children and youths of the church who participated in recent statewide Children and Youth Bible Drills with an awards banquet.

Each participant was presented a certificate and a trophy inscribed with his or her name and the honor won at the drills in Jackson.

Newton County Director of Missions Charles Melton spoke to the group challenging them to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of God."

Doyle Blalock, Associational Church Training Director, presented the awards.

Those receiving awards were Scott Hodges, Suzannah Kennedy, Tim Collins, Tammy Gibbon, Cindy Boggan, Stephanie Williams, Pamela Williams, John Collins, Cathy Coker, David Boulton, and Billy Boulton.

Sarah Griffin, Ann Boggan, and Martha Hodges were drill leaders. Gerald Hodges is pastor.

Names In The News...



Bennett



Ballard

Joey Bennett of Tylertown, Miss., has been re-elected as president of the Student Body Association at New Orleans Seminary. Bennett is pastor of Knoxo Church, Tylertown. Other elected officers are Tim Bailey, vice-president, and Gina Ballard, secretary. Bailey is a resident of Orlando, Fla., and is serving as minister of youth, Comite Church, Baton Rouge, La. Ballard is from Tupelo.



Rebecca Hodges, of West Shady Grove Church, Webster County, daughter of Mr. and Mrs. Ralph Hodges, received a superior rating and Tim Stafford, son of Mr. and Mrs. Glenn Stafford, received a good rating in the Children's division of state Bible drill finals held at First Church, Starkville. L. G. Castillo, the West Shady Grove pastor, said, "According to several members, this accomplishment may have made history. They could not recall the church ever having been represented before in state Bible drill competition." Mrs. Francis Lucas served as the drill leader. Levon Robinson is Church Training director. (Photo by Jo Bailey).

Frank S. Groner, president emeritus of Baptist Memorial Hospital (Memphis), has been chosen to serve as a member of a national task force to provide recommendations to President Reagan's administration concerning improvements for health care delivery. David Winston, former

Health and Human Services (HHS) transition team officer, is coordinating these efforts and will report directly to HHS Secretary Richard Schweiker. Regulatory reform is one of the highest priorities for the group.

Joseph H. Powell, president of Baptist Memorial Hospital (Memphis), has been re-elected to serve as the American College of Hospital Administrators (ACHA) Regent for Tennessee 1981-84. The ACHA is a professional management society for administrators of health care facilities in the United States and Canada and has 13,500 affiliates.

Several promotions among the administrative staff of Baptist Memorial Hospital (Memphis) were announced by the executive committee of the Board of Trustees. Promoted from assistant vice president to vice president were Al B. King and Hugh C. Hodgson. Robert S. Gordon was promoted from administrative assistant to assistant vice president.

D'Lo Church held a poster contest to advertise its VBS. Poster winners were Mitchell Henderson, Scott Pickering, Rita Pickering, Chrissy Magee, Jay Phillips, Robby Hamilton, Randy Henderson, Natasha Welter, Henry Mangum, Dianne Gilliam, Bill Wester, Mack Henderson, Greg Magee, Richard Henderson, Leigh Phillips, Lori Hamilton, Tosha Magee, Keyla Hamilton, Glenda Henderson, and Trace Barnes. These included first, second, and third places, ages 3-16. (See photo on page 1, the King and Queen of D'Lo VBS).

Southwestern RE wives will meet

Southwestern Religious Education Wives Association will hold its annual meeting Aug. 11-13, at Southwestern Seminary, Fort Worth, Texas. The theme of the meeting will be "Learn to Communicate."

Cindy Walter reports that child care during the meeting will be available, "birth through 9th grade."

Brothers to preach at Poplarville June 28

J. C. Mitchell, director, Golden Triangle Baptist missions, Columbus, will deliver the 11 a.m. message, June 28 at First Church, Poplarville. His brother, Bill, pastor of Rawls Springs Church, will deliver the message at Poplarville at the 7 p.m. service on the same date. They are sons of the late Mr. and Mrs. Ellis Mitchell of Poplarville. The church is continuing to celebrate its centennial year.

J. D. Batson, former music director of the Poplarville church and missionary to Brazil, will direct the music during the morning service. George True, choral director of Pearl River Junior College, will direct the music during the evening service.

Robert Barnes is pastor of First, Poplarville, and Louis Nicolosi is minister of music and youth.

Martha Strother, 81, Southern Baptist missionary emerita to China and Malaysia, died June 14 in Seneca, S. C. Born in Omaha, Neb., the former Martha Krause grew up in Montana and taught school in Nebraska and Alabama before missionary appointment.

Dwight Massengill has been called as pastor of Powhatan Point Baptist Chapel in Powhatan Point, Ohio, a church he started last summer. The new mission is supported mainly by First Baptist, Woodsfield, Ohio.

Massengill is a May, 1981 graduate of Southwestern Seminary. He received a master of divinity degree. He received his B.A. degree from Blue Mountain College in 1977. Prior to moving to the seminary, he was pastor of Fellowship, Tippah County.

Success is sweet, but its secret is sweat.

Knowledge is power only when it is turned on.

Revival

Oak Grove (Neshoba): July 5-10; Sunday morning services with dinner on the grounds and afternoon service; night services 7:30; Jack Glaze, former missionary to Argentina and now head of Department of Religion at Mississippi College, evangelist; Matt Adam, music director at the Pocahontas Church, Jackson, and a student at Mississippi College, singer; Chris Curtis, pastor.

Clifton Baptist Church, Scott Association: homecoming revival, July 12-17, evangelist, S. W. Valentine, former pastor of Southside Church, Jackson; July 12 will feature dinner on the grounds and 1:30 p.m. service; music leaders will be Bruce Hardy, Columbus; Mrs. Glover Bell, Mrs. James Crain, and Tim Rigby, all of Forest; Mrs. Irene Martin, Harperville; Jerry Talley and Jan King, Jackson; Bill, Jeanette, Alicia and Dawn Sellers, Jackson; Richard and Susan Lister, Madison; and Tommy and Carol Joy Sparkman, Terry; Kermit King is interim pastor.

Corinth Baptist Church, Heidelberg (Jasper County): July 12-17, evening services only at 7:30 p.m., evangelist Gary Bowlin, Jackson; pastor is Edd Holloman.



Gene Hodnett, right, chairman of deacons, Straight Bayou Church, presents an oil painting of the church to the retiring pastor, J. Harold Jones, and Mrs. Jones. Carmen Cummings of Belzoni painted the picture.

J. Harold Jones, pastor at Straight Bayou, retires

J. Harold Jones, pastor of Straight Bayou Church, Sharkey County, for 16 years, retired Sunday, May 31. The Benton, La., native has been active in the Baptist ministry for more than 48 years in Louisiana and Mississippi. Though now officially retired, he said he has already accepted several preaching appointments for the Sundays ahead. He and his wife Beatrice will continue to live in Vicksburg.

On May 31, his final Sunday at Straight Bayou, the church presented to him an oil painting of the church, done by Carmen Cummings, Belzoni artist (the gift suggested by Mrs. Sharon King). Gene Hodnett, deacon chairman, made the presentation. Also the church gave him and Mrs. Jones a love gift of \$1300, to help pay for their next trip to the Holy Land.

Douglas McDonald read a resolution expressing the appreciation of the church for Jones' 16 years of faithful and dedicated service. Special music was presented by Mike King, Wilma McDonald, and Johnny Hodnett. Jones preached on the topic, "Following Jesus."

Special guests for the day's program included James and Beth McNeely, Mayersville; Mr. and Mrs. Len D. Turner, Jackson; Clifton and Hope Porter, Rolling Fork; and Mr. and Mrs. Reese Kyzar, Rolling Fork.

Jones was pastor at Calvary, Vicksburg, before going to Straight Bayou. His other Mississippi pastorate included Goodyear, Picayune,

and Leesburg, Morton. He has been active in associational work in Pearl River, Warren, and Sharkey-Issaquena. He received the B.A. degree from Louisiana College and Th.M. from New Orleans Seminary.

Mrs. Jones, an LSU graduate, has taught in public schools for 32 years. For the past 22 years she has been a faculty member of Cullin Elementary School. The Joneses are parents of three sons and grandparents of five children. All their sons are graduates of Mississippi College. David is a vice-president and national sales administrator of a major clothing manufacturer in New York City; Jamie is a tax consultant in Nashville; Dan is a doctor in Laurel, where he owns and operates a clinic.

"Anti-Semitism is an ancient story that is suddenly making news across the United States. The Anti-Defamation League reported 377 anti-Semitic 'episodes' in 1980, a nearly three-fold increase in one year. Most of these sporadic incidents involved little more than scrawled graffiti or vandalism, but there were also ten cases of arson, four fire-bombings and several death threats. No one has been killed or seriously injured, and no evidence suggests a campaign of any scale; most of the incidents have been juvenile pranks. Yet many American Jews are worried. 'Hitler started with a handful of people and paint brushes,' says Jeffrey Maas of the ADL in New Jersey. And many government officials agree that the incidents cannot be shrugged off. 'There is a tendency... to treat incidents of anti-Semitic or racial vandalism as isolated acts of mischief,' warns New Jersey Attorney General John J. Degnan. 'Unfortunately... these acts may represent deep-seated racial and religious hatred.' (NEWSWEEK, February 16, 1981)

There is no right way to do a wrong thing.

Kosciusko will hold open house

First Baptist Church, Kosciusko, will hold open house for its family Life Center, June 28 beginning with the 10:45 a.m. service with lunch at the church and an afternoon service at 2 p.m. Open house will be at 3 p.m. L. Edward Gandy is pastor.



Tylertown Church has called Bill Gardner as summer minister of activities. Gardner is a senior at Mississippi College. He spent last summer as a Home Mission Board summer missionary to First Church, West Bay Beach, Fla. He is a past BSU president of Southwest Junior College, Summit.

Gardner Barts Harper is pastor at Tylertown.

Wayne Sanders is the new pastor of Shuqualak Church.

Bennie McBride has been called to Pearson Baptist Church, Jackson, where he is serving as minister of music and education.

He served there in his student days at Mississippi College, 1965-68. McBride came to Pearson church from Ford Park Baptist Church, Shreveport, La., where he served eight years. He is a graduate of MC and New Orleans Seminary. Emerson Tedder, Jr., is the Pearson church pastor.

Ed McDaniel has become pastor of First Baptist Church, Greenwood, after being pastor of First, Durant for nearly eight years.

He is married to the former Libby Neely of Hollandale. They have three daughters, Deborah, 18; Rhonda, 16; and Cindy, 12. He attended Mississippi Delta Junior College, Delta State, and New Orleans Seminary. He completed chaplains school in New York.

John Patterson has accepted the call of Mt Zion Baptist Church, Rankin County, to be pastor. He has been serving as pastor of Benton Baptist Church, Yazoo County.

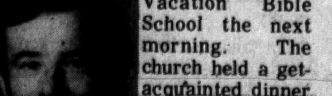


The Sartains

First Church, Coldwater, has called Jimmy Dale Sartain as pastor. Sartain, a native of Water Valley, is a graduate of New Orleans Seminary. He goes to Coldwater with his wife Betty and son Michael from Woodlawn Church, Vicksburg. At Woodlawn he was associate minister in education and administration, and was in charge of the bus ministry.

Becky Ratliff, a student at Mississippi State University, is new youth director at Meadowview Baptist Church, Starkville.

Slayden Baptist Church, Marshall Association, has called Lee Castle, as pastor. He moved to the church field on May 25 and was in Vacation Bible School the next morning. The church held a get-acquainted dinner for him, his wife Kay, and daughters Lee Ann and Courtney. He came to Slayden from Yockanookany Baptist Church.



Castle

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Scottish choir comes to Mississippi

The Youth Choir from Ayr Baptist Church, Scotland, will make a scheduled appearance at First Baptist Church, McComb, on July 1 during its June 22-July 10 tour in this country. The choir is directed by Kathie White, from First Baptist Church, Delhi, Louisiana, who has been working with the Scotland church for two years. The choir will present concerts in Texas, Arkansas, Louisiana, with the Mississippi concert beginning at 8:30 p.m. in the McComb church. Contact Robert Goodman, First Baptist Church, McComb, for further information.



1st, Abbeville dedicates sanctuary

On Sunday, May 24, the First Baptist Church of Abbeville dedicated its new sanctuary. Lunch was served after the morning worship service, and the dedication service was held in the afternoon. A brief history of the church was read by Mrs. John S. Roy.

Devotional

A fire in your mouth

By Billy G. Johnson, pastor, Dixie Church, Hattiesburg
James 3:6

Some time ago a church bulletin contained the following typographical error in listing the hymns for the order of service: "Oh, For A Thousand Tongues To Sing." This error, no doubt, speaks of a very prevalent problem among Christians of our day, sins of the tongue. The problem of "speaking in tongues" which was faced by the early church is not as much a problem among us today as is the problem of holding our tongues.



Johnson

James pictures the uncontrolled tongue as being a sac of death-bringing poison. This evil can be aroused at the slightest provocation. It is poised with its deadly potential as a deadly snake whose head moves nervously from side to side. It strikes without warning and sinks its deadly fangs into its unfortunate victim.

Gossip is just one element of the deadly poison released by the uncontrolled tongue. Most of us Christians are like the woman who said, "I don't believe in gossip, so listen carefully the first time." There are some questions which every Christian should ask himself before repeating a juicy bit of gossip about his brother. "Is it true?" "Is it necessary that I tell it?" "Is it in the person's best interest that it be told?" And perhaps the primary question which we should face is: "If I were in the same position, would I want this told on me?"

Martin Luther once said, "the most ferocious monster the world has is in its den behind the teeth. That little flesh between the jaws is a concealed and dangerous weapon." The Scripture reminds us that "Out of the heart are the issues of life." But experience should teach us that out of the mouth are the issues of life. Let us all watch our tongues. Watch what we say. Be sure what we say is upbuilding to the other person and pleasing to Jesus.

"The tongue is a fire!"

Book Reviews

THE WAY TO TIMBUKTU, by Jim Newton (Broadman, 222 pp., paper, \$2.10) The 1981 Foreign Mission Study book on French-speaking West Africa, is a novel — an unusual literary form for a mission study book. It is a love story, and it is also the story of young Jean-Marc's spiritual pilgrimage. It is a story based on true facts. Jim Newton has done an excellent job of picturing the tribal customs, the people and the places — Senegal, Togo, Ivory Coast, Upper Volta, and Benin. There is plenty of conflict, for Jean-Marc encounters all kinds of obstacles in his journey. The author introduces Jean-Marc's missionary friends, as well as his African family and friends. One missionary he meets is Charles Devers, a Mississippian.

Jim Newton is news editor for the Home Mission Board, and was previously editor of *World Mission Journal*. He is married to the former Pat Tullos of Clinton, Miss. They have two daughters, Jana and Kayla.

Other books in the 1981 Foreign Mission Study series are: *West Africa Up Front* by Lucien Coleman (for Youth); *Koumba* by Ruth Fowler for Older Children, Ages 8-11; *What Missionaries Do* by Jane Zurflieth, for Younger Children, Ages 6-7; and *On the Big River* by Marjorie Jones McCullough, for Older Preschool Children, Ages 3-5. (AWM)

BROADMAN COMMENTS, 1981-82 by Donald F. Ackland, Vernon O. Elmore, Thomas L. Clark, and Clair M. Crissey (Broadman, paper, \$4.75, 402 pp.) This commentary is to be used with the International Sunday School Lessons. Ackland wrote the Studying the Bible sections; Elmore prepared Applying the Lesson; and Crissey and Clark wrote Teaching the Class. Ackland is a popular speaker and writer;

Elmore is pastor of First Baptist Church, Corpus Christi, Texas; Mrs. Crissey is a Georgia homemaker and writer; Clark is supervisor of Broadman Books and Music Section of the Baptist Sunday School Board, Nashville. Quarterly themes are Great Passages of the Bible, The Person and Work of Jesus, the Book of Revelation, and New Testament Personalities.

POINTS FOR EMPHASIS, 1981-82 by William J. Fallis (Broadman, paper, 218 pp., Larger Type Edition, \$2.75) This is the 65th annual volume of this commentary on the International Uniform Lessons. Beginning in 1917 Hight C. Moore wrote it for 36 years; then Clifton J. Allen for 21 years. This is the eighth volume by William J. Fallis, retired editor of Broadman Press. Its convenient size and concise treatment of the Bible lessons have contributed to its popularity. Each lesson gives the Scripture passage, brief lesson explanation, "truths to live by," a verse to remember, and suggested daily Bible readings.

BIBLE BOOK STUDY COMMENTARY, HEBREWS, JAMES, by Billy E. Simmons, July-September, 1981 (Convention Press, paper, 132 pp., \$2.15) Simmons, a Louisiana native, is a graduate of Mississippi College and has served as pastor in Mississippi and Texas. He is chairman of the department of religion at East Texas Baptist College. In this commentary he briefly mentions the literary character, authorship, readers, and date of writing of Hebrews and James. Then for each week's lesson he follows the introduction with background material, discussion of focal passages, and suggestions for further study.

Mississippi crew vaccinates Hondurans

Baptists from Carroll-Montgomery Association traveled in two groups in May to Honduras for medical missions work.

The trips grew out of a meeting between Missionary David Harms, a medical doctor, and director of missions Nolan Houston at last year's Southern Baptist Convention in St. Louis.

Houston had been looking for a place for volunteer service for the association. When Harms and his wife happened to sit by Houston and his wife, the solution became apparent.

Harms needed volunteers to help with vaccinations and sanitation engineering (latrine building) in the mountains near Tegucigalpa.

In the two weeks of mission service in the Reitoca-Alubaren area the volunteers working with Harms and Missionary Larry Elliot, gave out more than 1,000 vaccinations and as many scripture portions, preached in a number of locations, and helped in treatment of more than 400 patients.

Materials the volunteers gathered for the trip and which they left with Harms included 40 cases of medicine, a battery-operated EKG machine, portable hemoglobinometer, syringes, coolers for transporting vaccine, and 100 Spanish hymnals.

Washington (BP) — A group of Navajo Indians lost its bid to protect traditional religious shrines when the Supreme Court announced it will let stand lower court rulings allowing the National Park Service to maintain control of a Utah site. According to the Navajos, their ability to worship at the shrines has been hampered since 1910, when the federal government set aside land within a Navajo reservation for Rainbow Bridge National Monument.

To support that claim, the brief listed more than 125 churches or religious facilities currently operating in national parks.

"I guess it's a sign of the times. They just changed the name of Lover's Lane to Divorce Drive" — Bob Orben.



Carroll-Montgomery volunteers to Honduras included: front: from left, Miriam Smith, Gale Moore, Nolan Houston; second row: Mary Rose, J. T. Anderson, Cindi Maxie, Peggy Neal; third row: Margaret Corder, Bunny Costilow, Eloise Brunson, Edna Corder; back row: Jackie Cutts, Maxie Henley, Billy McClurg, and Clarence Montgomery.



The crowd gathers at the clinic in Reitoca, Honduras where Carroll-Montgomery volunteered helped vaccinate 197 one day and 185 the next.

David Harms, Eloise Brunson, and Joyce Harms check out the portable EKG machine which was part of \$3,000 worth of medical equipment donated to medical missions in Honduras by the Carroll-Montgomery Baptist Association. Mrs. Brunson is a nurse and member of Calvary Baptist Church, Greenwood.

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Six profess faith at crewman's funeral

NEW ALBANY, Ohio (BP) — Six persons made professions of faith in Christ at the funeral for a crewman killed in the crash on the aircraft carrier Nimitz.

The funeral for Ronald Lee Wildermuth, 19, was conducted at First Baptist Church, New Albany, by its pastor, Kenneth Branham.

Wildermuth was working on a parked aircraft when another airplane crashed on deck.

The accident occurred in the Atlantic Ocean off Jacksonville, Fla.

Branham said the family of the killed crewman asked for an evangelistic emphasis along with the normal funeral service. An invitation was given and six persons indicated they wished to receive Christ.

The six included relatives and friends of the serviceman.

Wildermuth had made his own profession of faith at New Albany nearly two years ago. Nine members of his immediate family have been baptized at New Albany during the past year, according to Branham. This includes an older brother and two younger brothers of the sailor, also his grandparents.

The mother of the dead crewman isated a call into the ministry.

A surviving crewman from the Nimitz escorted the body to New Albany and the Columbus Naval Reserve unit gave the military tribute at the funeral.



Church plans expansion

The membership of Evergreen Baptist Church, Wayne County, Shubuta, gathered May 17th to break ground for a building expansion program which will include the addition and enlargement of Sunday School rooms, construction of a new fellowship hall and remodeling of the sanctuary. Construction was scheduled to begin in June. Bob Sanderson is pastor. Pete Cochran is expansion committee chairman.

Fear of Crime Haunts the U.S.

"Fear of crime is as American as the Son of Sam or the Hillside Strangler. And this real anxiety, according to a new study of public attitudes in the United States, has turned more than half of the nation into a pack of cautious, gun-toting citizens who keep their doors locked and their dress inconspicuous to avoid becoming crime statistics. Four out of ten Americans surveyed say they are 'highly fearful' that they will be victims of murder, robbery, rape or assault. One-quarter say they don't go out at night alone; one-third say they routinely call home to assure their families they've arrived at their destination safely. 'The impact of fear of crime on American life... is profound,' concludes the 163-page report prepared by Research & Forecasts, Inc., a New York research firm. 'Americans have today become...'

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Will oversee teaching of English, Languages, History, Government, Sociology, Psychology, Public Administration, Biological Sciences, Earth Sciences, Physical Sciences, Chemistry, Physics and Mathematics. Dr. J. Hoyt Bowers — Search Committee Chairman.

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Bible Book Series

David's victory, Saul's defeat

By Gordon H. Sansing, pastor
First, Pontotoc
I Samuel 30:1-31:13

David and his men had gathered at Aphek with the armies of the Philistines. But the other Philistine commanders did not trust David as Achish did. Thus, David and his men were not allowed to fight with the Philistine army against the Israelites and were sent back to Ziklag. David was again delivered from revealing his true loyalty to his own people. The decision concerning fighting against his own was made for him.

1. Ziklag attacked by the Amalekites (30:1-2)

When David and his men turned to Ziklag, the town which Achish had provided for them, they found that the Amalekites had overthrown the town and burned it. They had also taken captive the entire population which consisted mostly of women and children. The Amalekites were ancient foes of Israel who inhabited the southern part of Palestine called the Negev. Apparently, they had watched David's activities and planned this attack during the time David and his army were absent.

They did not kill anyone, but carried them off. Likely, the plan was to sell them on the Egyptian slave market.

David and his men were overcome with grief because their families were taken. The lamenting and sorrowing of David's men was so great that the men were left without strength to weep anymore. So bitter were these men that they even turned on David.

2. David guided by the Lord (30:8)

Again, it is recorded that "David strengthened himself in the Lord." This man "after God's own heart" looked to God for guidance in this moment of trial. He sent for Abiathar, the priest, as he called upon God. Abiathar had also escaped from Saul and had been with David during his struggle with the king. In all probability, the ephod could answer only "Yes" or "No." It was the method of casting lots to determine God's will in devising a plan of action.

David asked two things of the Lord: "Shall I pursue? ... Shall I overtake?" He received the answer that the Amalekites should be pursued, and that he and his men would recover all that had been taken.

3. The Amalekites defeated by David (30:17-18, 24)

As David went after the Amalekites, he found an Egyptian servant who had been left behind by the Amalekites. He gave David directions to the camp of the enemy.

David and his men fought and utterly defeated the Amalekites, recovering all that had been taken from them. The word of the Lord had been fulfilled, and David and his men returned to the brook Besor to rejoin the 200 men who were too exhausted to go into battle.

The question of what to do with the fruits of victory arose. The four hundred who went into battle insisted that all the loot belonged to them and those who remained could claim no share of it. But David, with a belief in the unity of the whole community, ruled that all would share in the victory as well as the bounty that was taken. This decision was based on the fact that David believed the victory and spoils of war were gifts of God and not something the troops had earned for themselves.

4. Saul defeated by the Philistines (31:1-4)

I Samuel concludes with the death of Saul and his three sons. While David was blessed of God and experienced victory over the Amalekites, Saul's experience was the very opposite. The Philistines and the people of Israel engaged in battle at Mount Gilboa.

The tide of fortune quickly ran out against Israel. The Philistine troops pursued the fleeing Israelite warriors and many were killed. Also, Jonathan, Abinadab, and Malchishua, sons of Saul, were slain.

"The battle went heavily against Saul." The Philistines dogged Saul's footsteps like a lion stalking his prey. As the enemy came closer one of the archer's arrows struck Saul and wounded him severely.

His wound was such that he could not flee. Saul was not afraid of being killed by the Philistines. He was afraid of being taken alive and carried back to Philistia to be, like Samson, an object of mockery and shame. Therefore, he asked his armor-bearer to "pierce him through" with a sword.

The armor-bearer refused, probably, because of his loyalty and respect for the king. Then Saul took a sword and fell on it, killing himself. What a tragic ending for one who began his reign as king with so much potential.

One writer stated: "the king of Is-

rael could qualify neither as a genius nor as a demon, neither as a beatific saint nor as a hopeless sinner. His life and work stand out best of all in the eulogy pronounced by his successor: 'How are the mighty fallen!' " Because Saul lost his hold on God, he gradually forfeited his control over himself and over his people.

Through the lives of Saul and David we have the opportunity to observe that faithfulness to God is the best way of life. The wisdom of Proverbs is an appropriate conclusion to this study: "Trust in the Lord with all your heart, and do not lean on your own understanding. In all your ways acknowledge Him, and He will direct your paths." So may it be for all our lives.

Missionaries on furlough

Missionaries now on furlough in Mississippi are:

Danny and Libby Panter, Togo, 416 Ford St., Columbia (who will be leaving June 30 to return to Togo); John and Kathy McNair, Spain, c/o Mrs. Sam McNair, Rt. 1, Box 173, Magee, 39111; Jason and Susan Carlisle, Uruguay, 4233 Carter Circle, Jackson 39209; James and Dottie Gilbert, Ecuador, 715 E. Northside Dr., Jackson 39206 (medical furlough); Jerald and Elaine Perrill, Thailand, 407 North 38th Ave., Hattiesburg, 39401; William and Carolyn Smith, Brazil, 3327 Old Canton Rd., Jackson 39216; James and Charlotte Watts, Italy; Edd and Freda Trott, Brazil, Pine Trail, Apt. H-5, Springridge Rd., Clinton 39056; Robert and Nan Sugg, Taiwan, 1067 Meadow Heights, Jackson 39206; R.T. and Frank Buckley, Bangladesh.

Others who will be arriving later this year are Harry and Frances Raley, Taiwan; Stanley and Glenna Stamps, Nicaragua; Cornelia Leavell, Hong Kong; Bob and Flora Holifield, Italy; Winfield and Laverne Applewhite, Indonesia; Donald and Barbara Anne Phlegar, Thailand; Roger and Beverly Swann, Tanzania; Mary D. Stamper, Ghana; and Antonina Canoneri, Bahamas.

Admitting your mistakes is never a mistake.

Names In The News...

Ridgecrest Church, Lebanon Association, honored its senior adults on Senior Adult Day, May 31. Special pews were marked by flower arrangements. Odell Tebo, pastor, recognized each of the ten senior adults present and expressed appreciation for his or her dedication and faithfulness. Each senior adult received a corsage or boutonniere. I. O. Anderson, retired Baptist minister, brought the morning message. Old hymns were sung. Libby Howell brought special music. Lunch was served in fellowship hall after the morning service. Autograph books were given to each senior adult, with all signing.



Pine Grove Church, Tiptah, County, recently honored Earl Crawford, left, who has been secretary-treasurer of the church for 27 years. Randy Bostick, pastor, right, presented Crawford a desk and plaque from the church, and commended him for his service. The church proclaimed Earl Crawford Day. Dinner was served on the grounds.

Ruschlikon—Six students received Bachelor of Divinity degrees from the Baptist Seminary of Ruschlikon during the spring commencement service. Ants Rebane, from the Estonian S.S.R.; H.-G. Sussdorf, from the Federal Republic of Germany; Graeme Clark and David Chawner, from Scotland; Jose Garcia Rodrigo, from Spain; and Sonja Weichert-Wallinn, from Sweden, were awarded degrees by Seminary President C. Ronald Goulding. Gene Bartlette of Newton Centre, Massachusetts (USA), guest professor of preaching during the past semester, was the graduation speaker. —EPBS

Life is fragile; handle it with prayer.

Slayden Baptist Church, Marshall Association, had an average attendance of 110 for Vacation Bible School. Activities included a puppet show by members of Ashland Baptist Church, Benton Association. Interim pastor



West Laurel Baptist Church, Jones County, held a double note burning ceremony on 7th of June at the morning worship service celebrating the final payment of debt on its building and the church van. The men involved in this service are Robert Polson, chairman of deacons, W. O. Bush, trustee, Aaron Hearn, financial secretary and Charles Dearing, trustee. The West Laurel Baptist Church was organized in November, 1903 and on the first Sunday of July, 1981, Roy Lee Hamilton will become her 20th pastor. Robert Polson is chairman of deacons.

Conventioners enrich Los Angeles merchants

By Jim Lowry

LOS ANGELES (BP)—The Southern Baptist Convention, the largest annual religious meeting in the country, leaves its mark on the host city in a big way dollar-wise and hopefully in spirit.

Tim Hedquist, assistant to the treasurer and director of financial planning for the SBC Executive Committee, Nashville, said the 124th annual meeting will cost approximately \$109,000 for facilities and preparation. Even with increased costs for transportation and shipping, this year's SBC will cost less than the three previous ones because of smaller registration, Hedquist said.

The Los Angeles Convention and Tourist Bureau estimates Southern Baptist messengers will leave more than \$7 million in the local coffers. Helen Gorman, research director for

the bureau, said the SBC is one of the top five conventions to come to Los Angeles this year in terms of money spent and the number of registrants.

Hedquist said Los Angeles is one of the more inexpensive cities to host the SBC, even though transportation costs were higher. He added that fewer family members are attending this year's meeting, probably because of transportation costs.

The \$109,000 cost to run this year's convention includes \$39,000 for use of the Los Angeles Convention Center, which is approximately equal to last year's expense in St. Louis.

For the record, the 1980 Southern Baptist Convention in St. Louis cost \$112,780. The Houston convention in 1979 cost almost \$225,000 of which \$75,000 was for a meeting in the Astrodome. The convention in Atlanta in 1976 cost \$160,294.

Uniform Lesson

Experiencing God's presence

By Tom F. Rayburn, pastor
First, Booneville
Deuteronomy 4:32-40

Here is a strong warning against idolatry. This is the way our lesson begins for this week. Often we think this has no message for us today. As intelligent modern people, we would never think of bowing down to manmade images, as did the unenlightened pagans of old. However, there are those who are ignorant in their sins who still do.

Asia and Africa have been known as the idolatrous nations. But in America today we have much of it. Americans worship idols everyday, but they are different from the images of sticks, stone, iron, and gold. An idol is anything that takes first place in our lives. It is anything that comes between us and the worship of the one true living God. The sophisticated idols of modern Americans are those who take our time, attention, and supreme devotion.

Perhaps money ranks first place in American idol worship. Pleasure would probably take second place. Recently on a news broadcast it was said that in one of the new nations of Africa, a nation that tolerates gambling, American tourists to that nation spend more money to get into the door of a casino than the average citizen of that poor nation earns in a year. May God save America from idolatry!

"Psalm 16:11 is the Golden Text for today's lesson. 'Thou wilt show me the path of life: in thy presence is fulness of joy.' Are you experiencing God's presence? His presence will keep us from idolatry. One morning this week at the breakfast table, we read this verse, 'See ye out of the book of the Lord and read' (Isaiah 34:16). Reading God's Word regularly will keep our attention on things above and godly interests. It will keep us from idolatry.

Today's lesson takes place in the land of Moab about 1400 B.C. V-32... Ask now... Here is a challenge from Moses. Let them ferret out all the history of mankind. Has anything so great as this ever happened, or has anything so like it ever been heard of? Of course the answer is no. Israel was completely unique among the nations of the earth. They had the great experience of knowing God's saving presence.

V-33... speaking out of the midst of the fire, as thou hast heard, and live?

A. Clarke states that "it seems to have been a general belief that if God appeared to men it was for the purpose of destroying them; and indeed most of the extraordinary manifestations of God were in the way of judgment. But here it was different; God did appear in a sovereign and extraordinary manner, but it was for the deliverance and support of the people. They heard His voice speaking with them in a distinct, articulate manner. They saw the fire, the symbol of His presence, the appearances of which demonstrated it to be supernatural. Notwithstanding God appeared so terrible, yet no person was destroyed, for He came, not to destroy, but to save."—Peloubet.

V-34... hath God assayed to go and take him a nation from the midst of another nation... Once more Adam Clarke comments. "This was a most extraordinary thing that a whole people, consisting of upwards of 600,000 effective men, besides women and children, should, without striking a blow, be brought out of the midst of a very powerful nation, to the political welfare of which their services were so essential; that they should be brought out in so open and public a manner; that the seat itself should be supernaturally divided to afford this mighty host a passage; and that, in a desert utterly unfriendly to human life, they would be sustained for 40 years. These were such instances of the almighty power and goodness of God as never could be forgotten." God brought them out by testings, miraculous signs and wonders, war, and awesome great deeds. We find seven ways in which God accomplished this:

(1.) Temptations... miracles by which God tried the faith of his people and their obedience; (2.) Signs... The pillar of cloud and fire was a sign of His continual presence with them; always near to them; always directing their journey; (3.) Wonders... Wonderful happenings to persuade them to follow on; (4.) War... wars with the Amalekites, Amorites, Bashanites by which God showed His hand stronger than the hand of man; (5.) A mighty hand... the hand of God protected his people from the powers of the enemies; (6.) A stretched out arm... quick, successful, stunning operations that provided victory for Israel; (7.) Great terrors... these were produced by the ten plagues. They brought terror, dismay, and consternation. Pharaoh bowed to

the terror of God, and let the people leave Egypt for the promised land.

V-35... the Lord he is God; there is none else beside him... Lord becomes Adonai, Yahweh, or Yahveh in translation. It means that God is a personal God. Also God is a living person, not just a force in the universe. He is not a spectator of human events, but is active in history and nature. He alone is God. He is not restricted to time or locality, but he is universal in his dominion.

V-36... made thee to hear his voice... The tallest Buddha in the world is in the Orient. It is about 60 feet tall. Pilgrims gather around him. His eyes that cannot see, and his lips that cannot speak bring no hope to the people. Israel had the true and real God. He was the speaking God. He revealed himself in power, miracles and spoken commands to his people.

V-37... he loved the fathers... God only chose Israel to be his people because HE LOVED THEM.

Vs. 38-40... The theme here is to keep God's commandments. It will go well with everyone who keeps them. To keep God's commandments will bless our children and bless our homes. God wants to enrich your home life. God wants to give to you and your children his very best. His blessing can be yours as you listen, keep and obey God's holy ordinances.

A woman and her little daughter were in a service in which the preacher spoke about how obedience toward God is revealed in the manner in which one attends to the small duties of everyday life. He described how many parents neglect their spiritual duties in the home, how they retire at night without praying for God's watchful care, and how in the morning they fail to thank him for the rest, protection, and the blessing of the new day. The little girl listened attentively, then turning to her mother, she whispered, "Mama, is the minister talking about you?" The simple question pierced the mother's heart. She said nothing, but that night she knelt before her bed, confessed her sins, and asked God's help in carrying out her duties as a Christian mother.—Knight.

The milk of human kindness never curdles.

You can't win respect by demanding it.

Life and Work Lesson

Claim your destiny

By James L. Heflin, Pastor
FBC, Greenville
Revelation 21:1-7, 22-25

The pioneers who settled this country of ours were excited about the vast new frontiers that lay to the west. There was a land of promise just waiting for them. Some leaders of the then rapidly emerging nation began to express the opinion that it was divine providence for them to possess all of this new political philosophy caught on quickly and became known as the doctrine of Manifest Destiny. Simply stated, the doctrine was that God meant for those settlers to claim this country.

As Christians pass through this world we keep in mind another "Manifest Destiny." We know that God, in his providence, has planned for us to possess a new land—the new heaven and the new earth. There has always been a "Promised Land" for God's people.

This final lesson from Revelation speaks of the "final destiny of man" (Ray Summers). The invitation of this lesson is to "Claim Your Destiny."

I. A new heaven and a new earth (21:1-7)

In John's last vision he saw a new heaven and a new earth (v. 1). The old heaven and earth had passed away (see II Peter 3:10-13—the earth had melted with a fervent heat). There was no more sea.

Everything will be made new when Christ comes back. There will be nothing left of the old world which had been ruined by sin.

John saw the holy city, new Jerusalem, coming down from God out of heaven (v. 2). The city had been prepared. Jesus himself had told his disciples that he was going away to prepare a place for them (John 14:3). He kept his word. The place has been prepared (for them and for us). It is the new Jerusalem.

The city John saw was so beautiful that it was compared to a bride dressed in her finest to meet her husband on their wedding day. It was a picture of purity and great beauty. Earlier John had spoken of the church as the bride of Christ (19:7-10) adorned in her beautiful garments.

Another great voice filled the heavens with a proclamation. The Lord declared that the tabernacle of God was with men (v. 3). Jerusalem was a tabernacle where

God would dwell with his people.

The word for tabernacle was used to refer to the glory of the presence of God. Associated with it are the ideas of dwelling and fellowship.

God gave Moses the tabernacle as a symbol of His presence with His people. Throughout all the journey in the wilderness the Israelites had with them the reminder that God dwells with his own. The idea is carried on through the New Testament as well. When Jesus came he made his "tabernacle" with men (John 1:14). The glory of God present with men forever—what a thought!

God has a people. We who believe are his people. Through Christ he has made us new. We are his new creation (see II Corinthians 5:17). We were a no people, nobodies, but now we are the people of God (I Peter 2:9-10). As his people we have a particular identity on his earth. Then someday we will dwell forever in his presence, without the problem of sin. He will bring his people, his new creation, into that city which he has created new for the purpose of having us with him.

In that new city there will be no more tears, death, grief, or pain. God will remove them because he will remove sin. Sin causes pain and sorrow.

When that new city comes down, then, these benefits will come to Christians. God will claim us, dwell with us and remove sin and all that is associated with sin. That will be the fulfillment of his original covenant with Abraham and all his promises.

He who sat upon the throne verified the first declaration. "These words are true and faithful," he affirmed. Then he instructed John to write the words he had heard. "I make all things new," he repeated (v. 5—compare Isaiah 65:17).

God himself declared that he had existed from everlasting to everlasting (v. 6). "They are come to pass," he continued. He meant that all things are done.

Those words are reminiscent of Jesus' words upon the cross: "It is finished" (John 19:30). God's Son completed his mission to make an eternal sacrifice for the sins of man. He made it possible for men to come to God and belong to God.

God completed his preparation of the holy city to bring his people unto himself to dwell with him. God finished what he starts.

Further, God declared: "I am Alpha and Omega." Alpha is the first word of the Greek alphabet and Omega is the last. God is the first and the last, the beginning and the end. He is the source of all things. The greatness of God includes everything written and spoken, and then more.

God issued an invitation: "Let him that is athirst drink of the fountain of the water of life freely" (v. 6b). It is the same invitation offered by the Messiah to the woman at the well (John 4:10-14). Also, it is the same as that spoken by the Prophet Isaiah (Isaiah 55:1). Thirst is a symbol of the soul's desire for God. Let everyone who is thirsty come and drink to his complete satisfaction.

The statement applied earlier to God's people in general (v. 3) was applied to each person individually (v. 7). The person who believes in God will be God's son. This is an intensely personal relationship. It will eventuate in the child's return to the Father's home.

II. The New Jerusalem (21:22-25)

From a lofty place John saw the holy city, the new Jerusalem (21:10). Its beauty was enough to exhaust human language in an effort to describe it. There was no temple in that city. The Lord God Almighty and the Lamb are the temple there.

The light in the new Jerusalem was provided by the Lamb (v. 23). "I am the light of the world," said Jesus.

The gates of the city always stood open. Because there was no more evil there was no need to close and lock the gates. There was no darkness there; no cause for fear (v. 25).

Men and nations will give God his due praise and honor. Finally, everyone and everything in creation will recognize him for his greatness.

Man has always been looking for a city "whose builder and maker is God" (Hebrews 11:10). By faith he and the patriarchs walked toward a new land. They all were looking for a city.

We, too, are looking for a city. There is one. Someday we will go to dwell in that beautiful place, the city of God. Everyone who believes on Christ will go to that eternal place.

Share the victory of Christ in eternity. It is your inheritance because you are a child of the King. When you go there you will fulfil your destiny. The Lord God omnipotent reigneth. Alleluia! Amen.